Buzruugo ke Wisal ke Ahwaal

Pious people's conditions and state of passsing away

By

Hadhrat Shaykh Maulana Yusuf Motala Saheb



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CONTENT:

Introduction:

The salvation of mankind rests upon the ending. If you are fortunate enough to receive a good ending then you will receive everlasting joy, else you will have to remain in punishment. That is why the blessed Prophets, the pious of this Ummat have always been fearful and wary of Allah’s eternal attribute because you do not know in what state your soul will leave you.

The characteristics of the Pious:

Allaama Abdul-Wahhab states in Ahwaalus-Saadeqeen that one of the characteristics of the pious the ones close to Allah is that they fear Allah from this that their ending is not bad thus leading them to hell where they would be concealed from

him. Some of them would be in such a state and they would be so grief stricken and worried, that they would not even know who is sat besides them.

When Hazrat Hasan Basri used to hear the following Hadeeth 'the final person to come out of hell would be after one thousand years' he would say: 'I wish I was that person.' Someone asked him 'Why do you wish this?' He replied: 'Does he not come out of hell?' What he meant is that their will also be people in hell who will remain in there for ever and at least this person is better than those. I have this doubt that I may be from those who will remain for ever in hell and I do not wish for this that is why I desire that I am not from them, and at lease I am from the ones that will come out from hell even if I am the last one to come out, at least I will come out of that trauma

Sufyan Thauri states that whoever becomes confident on his religion Allah afflicts him with 'not having any fear'. Imam Abu Hanifa used to say that the Iman Faith of a lot of people is taken from them at the time of death. Because Satan tries extra hard at that time and uses all his powers to lead astray, only a few people are safe from his tricks Allah protect us. Ameen.

The astonishment of the Angels:

Bishr Haafee states that when the Angels takes the soul of a believer and climbs into the heavens, and he has died on Islam, then the Angels are amazed and enquire that how was he able to save himself from the deception of the world?

Rabee bin Khaisam states that the flight of the soul is in the state of however he was at the time of his death. He mentioned the following incident as evidence to his point that I went to a person who was close to death. Whenever I would instruct him to recite Laa-ilaaha illallah he would do account of his Rupees that I still owe such a body so much and my money hasn't arrived from there yet etc.

Mitraf bin Abdullah states that I am not amazed at someone who is ruined that how was he ruined, rather I am more amazed at someone who is saved that how did he survive.

Death upon Iman (Faith) is a great blessing/reward:

Zaid bin Aslam states that if Death was in my control then I would taste death, keeping Islam as my friend is not in my control hence the pressure.

Once Sufyan Thauri cried so much that he became unconscious. A servant asked him the reason so he replied 'Brother, first we cried due to our sins and now we cry for Islam that does Islam stay safe or not.' He used to say that some times a person worships idols but in Allah's knowledge he is from the fortunate and sometimes someone obeys Allah completely but in Allah's knowledge he is from the disgraced; because it is mentioned in the Hadeeth 'some people do deeds for Paradise until there is just the space of one hand between him and Paradise but the Lord's fate takes over and he leaves those deeds for Paradise and starts doing the deeds of the hell-bound and reaches hell…'

The benefits of worrying about the hereafter:

Yahya bin Muaz states that to think deeply and to take heed, these two things extracts strange wisdom from the treasure which is the heart of a Muslim, and by this he hears such things which the Wise enjoy, and in front of which the necks of the Scholars are lowered, and the Theologians are amazed and the Ahle Adab wise ones rus h to remember.

Sufyan Thauri states the fear and grief of a believer is according to his insight Nur -e-Baseerat Thus depending on how much Light of Baseerat/prudence he has that is how much grief and worry he will have.

The face of Muhammad bin Wase seemed, due to immense grief, like a woman who has lost her child and she is grieving due to it. And its effect was such that who ever would see him, the hardness of their heart would disappear and softness would appear. He used to say that you should take company of such a person make your mentor, that just by seeing them you realise that he is more religious than you and he is capable of becoming a mentor.

Wahab bin Warad states that Allah by revelation said to Hazrat Ibrahim Alaihissalaam that cleanse your heart. He said: 'O Allah; water cannot reach it so how do I cleanse it.' The command came the heart does not get cleaned by water rather by grief and worry that you should grieve over that thing which you have lost by me or which you are worried to lose and in this way cleanse your heart.

Ibrahim bin Adham used to say that just like the root of all physical illnesses is bodily diseases in this manner the root to the illnesses of the heart is sin, and Allah has created a cure for all illness and in this manner he has created a cure for the illnesses of the heart and that is worry and grief. Thus when someone is grief stricken due to his sins and his tears transfer from his eyes to his heart, and he cries from his heart then his body opens up and he will become well again.

Someone said to Ibrahim that your beard has become white why do you not colour it. He replied 'sir, colouring is classed as beauty and we stay in the state of mourning day and night so what link does beauty and mourning have?.

This ill person sees love yet does not recover:

Someone said to Bishr bin Haaris that why is it, you always seem sad. He replied 'Sir, I am that person who will be asked regarding official and unofficial rights and I have not been asked yet therefore he is concerned that what will happen to all those cases filed against me, that is why it is important for me to remain sad. He also used

to say that every worry and sadness eventually goes away except the worry of sins because these are renewed with every breath because the other types of illnesses are such that the reasons for them go or they become old that is why the sadness goes away, unlike the sadness of sins because as time goes on the reason for them become stronger because death and the time of answerability is becoming closer that is why its worry should increase with every breath.

Hazrat Ali bin Abi Talib used to cry and say 'the birds, mammals', fishes all will die and be in peace but I shall not be in peace after death, rather I will be locked due to my deeds.'

It was the custom of Hatim bin Abdul-Jalil that on the day of Eid when everyone is rejoicing he would call his close friends together and they would all sit down in one place together and cry. Someone asked that 'Hazrat what is wrong, the world is celebrating Eid yet you are crying? He said Brother, I am that person who Allah has ordered to obey and forbade from sins and I do not know if I have fulfilled the rights of these obligations or not So how can I celebrate, the happiness of Eid is for those who are not worried about punishment.

The reference of: 'Laa Takhaafoo wa Laa Tahzanoo':

Hatim Asam says referring to Allah's words: 'Allaa Laa Takhaafoo wa Laa Tahzanoo' that this 'not worrying and 'no grief' will be for those who remained fearful of their sins in the world and grieved. The people who committed sins and were not ashamed, rather they showed off they will not be in the position of 'not worrying' and 'no grief.'

Muaz bin Jabal states that until you do not pass the bridge of Sirat until then there is no reason for man to celebrate.

The Prophet used to state that 'whenever the Angel Jibraeel comes to me he does so in the state that he is very fearful and is shaking out of fear of Allah.'

Wahab bin Munabba state that Allah made Hazrat Ibrahim Alaihissalam his close friend Khalil) because he was very fearful of Allah and his state of fear was such that people would hear his heartbeat from afar.

Musa bin Masood states that when we would sit next to Sufyan Thauree it would seem due to his fear, worry and grief that we are surrounded by fire from all four sides.

Fuzail bin Ayaaz states that there are such pious people that when they remember the greatness of Allah their hearts are broken into pieces. And after it breaks it joins again. In short as long as they are alive this occurs. He also used to state that a person only fears Allah according to how much knowledge he has of Allah.

Ibrahim bin Haaris did not raise his eyes towards the skies due to the fear of Allah and his embarrassment because the sky is the Qibla of Dua/Prayer and to face it is to face towards Allah. People also say that sometimes the fear of Allah used to come so strongly upon Sufyan Thauri, Malik bin Dinar and Fuzail bin Ayaaz that they would get up and walk in a direction and they would not know where they were heading.

The reality of fear:

Imran bin Hussain due to fear used to stay that By Allah I wish that I become ashes and a storm blows me away viciously.

Ishaq bin Khalaf states that fear is not this that a person sits there and wipes his tears rather true fear is that a person leaves those things upon which he fears punishment.

Hasan Basri used to say that I was reciting ‘Kullu Nafsin Zaaikatul Maut’ when I heard someone saying how long will you recite this. By reciting this you have killed four thousand Jinns. Thus when he heard this verse due to the fear that overcame him he could not lift his face to the sky and he died there.

Fuzail bin Ayaaz stayed in Arafa on the Day of Arafat and until sunset he cried keeping hold of his beard stating 'even though my sins have been forgiven due to the blessing of Hajj) yet I still do regret them.'

When Hammad bin Zaid used to sit he would sit in a stiff position and would not sit properly. Someone enquired as to why and he replied: 'Only that person can sit down peacefully who is not worried by the punishment of Allah and never have I not been worried during the night or day of the fact that his punishment may come. Then how can I sit down properly?

Umar bin Abdul-Aziz used to say that if it wasn't for his greatness then all creation would die from the fear of Allah Thus work out from this what fear of Allah means. This is why you should realise from this

Haqq has showed the truth to every sighted person:

The fear of Malik bin Dinar was such that he states that I have decided to advise my household that when I die they put me in chains and place me into the grave such as what is done with a slave who runs away from his master. And you people tell me that you deserve hell and destruction, how can you say to yourselves that you deserve to go into Paradise and make use of the Hurs and the Palaces.

Fuzail bin Ayaaz states that I am not envious that of any messenger or close Angel because they will all have to face the fearful sight of the Day of Judgment and they will be affected according to their positions rather I feel envious of those who have not yet been born because they will not be affected by the fears of the Day of Judgment thus I wish that I d o not have to face the terror of the day of Judgment.

Sufyan bin Uyaiyna states that a persons should be such that he is amongst the respected people of Allah and according to himself he is the worst and according to the creation he is in the middle norma l) this is trying to say that a person should do such that he should not disobey Allah so that his rank may keep increasing, and should think himself to be the worst of creation and he should deal with creation in

such a way that they do not call him bad and he should not try so that they call him good.

Farqad Sanjee used to say that five hundred virgin girls went to Baitul-Maqdis, there a Scholar told them about the hereafter and all of them died there at once. These girls had no interest in the world, thus their dress was from Canvass which was the dress of the pious at that time.

The state of fear of Hazrat Ataa Sulamee:

Ataa Sulamee used to pray that 'O Allah, I ask you for your forgiveness' and he never had the courage to say 'O Allah enter me into paradise.' because he was embarrassed that how can I request this looking at his deeds. This was a sign of his humility

Farqad Sanjee states that once we went to Ataa Sulamee and we saw that he had his cheek on the ground in the heat. Then when we looked closer we saw that there were lines on his face of tears and he had just stopped crying then. We also saw that beneath his tears the earth had become wet soil due to his tears and he had a habit of wiping his tears with his hands and flicking it here and there so people would think that he had just done Wuzu and this was the wet soil of Wuzu and not his tears. And we also knew that he had not looked towards the sky for forty years. One day accidentally he looked towards the sky and he fell down on his stomach due to which something inside him tore open and because of this he became ill and he died from this illness. His custom was that whenever an affliction came upon the people of the town he would say that this is because of my sins. If I had gone from here then these people would not have had to face this trouble and often during the night he would rub his hands over his body that lest I should not be changed/deformed as punishment for my sins.

He used to say that once I was going with Utbatul-Allaam. On the way they came to a place. Utbatul-Allaam seeing this place fell down unconsciousness. When he

regained consciousness he said that this is the place where I disobeyed Allah prior to maturity. This state came upon him when he and his disciples had performed the prayer of Fajar with the Wuzu of Isha for forty years and he had become very thin and his colour had changed and he had become like the skin of a water-melon.

From this we can determine the fear of these people and how much fear they had. Some of our ancestors used to cry so much that they would become unconscious and some would continuously cry like you would cry on someone's passing until they would die in that state.

Al-Giyaas Al-Giyaas, Ya Allah:

A saint says that if I knew of someone who remained steadfast on his Tawheed for fifty years and then a wall was erected between myself and him and he died then I could not testify fully of his Tawheed belief in the oneness of Allah because I do not know what changes came upon him.

Imam Abu Muhammad Sahl used to say that: Siddiqeen the truthful) are always fearful of a bad ending and are always fearing it every moment and are always fearing of becoming too far from Allah. Allah has praised those people and said: 'Wa Qulubuhum wajelatun.'

He used to say that in the way a person is fearful of his bad deeds, if he does not fear his good deeds in the same way then his fear is not right.

Once he said: 'the highest stage of fear is that he fears for himself by Allah's complete everlasting knowledge and he should always remain fearful lest he should do something against Sunnat, the badness of which could lead him to Kufr.'

And he said 'The fear of the everlasting decision is the scales of the Magnificent.'

Rub away, O Lord, the badness from the heart:

A saint says that 'if Shahadat bearing witness is on the door of the house and Islam on the door to the room and I was to die then I would prefer the death upon Shahadat. He was asked: why? He replied 'because I do not know what would happen in the time it takes to reach the door to the room from the front door and then the Tawheed may be affected.'

Zohair bin Naeem Albaani is the narrator. He states my biggest worry is not my sins. Greater than the worry of my sins is another grief, and that grief is that Tawheed may be taken from me, and the fear of dying in a state other than Tawheed.

Ibne Mubarak narrates from Abu Luhaiya who narrates from Abubakr bin Sawaada he says that 'A person used to live separately from the people, wherever he went he lived alone. Hazrat Abu Darda went to him and said 'I give you Allah's oath. Tell me why you have chosen to live separately from the people.' He said 'I am fearful that my Deen religion is taken away from me and I do not even realise.' Hazrat Abu Darda stated that 'Do you see even one hundred people amongst the tribe who have this fear you have?' and he continued to ask until he reached ten. The narrator states that I mentioned this to a Syrian and he replied: 'this is the story of Sharahbeel bin Simat who is the companion of the Prophet ﷺ. Hazrat Abu Darda used to say on oath: 'the person who is not afraid of losing his faith at the time of death has lost his faith Iman.'

One of our scholars has said 'whoever has been given Tawheed he has been given everything. And whoever is deprived from Tawheed, is deprived from everything blessing.

The worry of Hazrat Sufyan Thauri:

When the time for the death of Hazrat Sufyan Thauri drew close he started to cry. He was asked: 'O Abu Abdullah. You should have faith because Allah's forgiveness is greater than sins.' He replied; 'Am I crying over my sins? If I knew for sure that my death will definitely occur on Tawheed then I would not care if I met Allah with mountains of sin.'

Once he picked a grain up from the floor and said: ‘My sins are lighter than this. The only worry I have is that Tawheed may be taken from me at the last moment.’

Allah have mercy on him. He was from the fearing and would urinate blood out of fear. Because of fear he would often be ill. His urine was shown to a person of the Book Christian or Jew who said ‘this is the Urine of a priest.’

He used to say to Hazrat Hammad bin Salamah ‘O Abu Salamah, would a person like me be forgiven or would someone like me be pardoned? Hazrat Hammad would answer ‘yes; I have hope.’

A scholar states if I knew that my ending will be fortunate and good then this is better then every single thing I have had in my life upon which the sun has rose and then out of happiness I will give everything of mine in the path of Allah.

The advice of a Sadiq (truthful:

A saint describes the story of a seeker of truth who was very fearful. Before his death he advised his brothers and said ‘when my death comes close sit next to my bedside. When you see that my time has come then concentrate on me. If you see that my death is upon Tawheed then you must obtain Almonds and sugar from everything that I own and distribute it amongst the children of the town and say that this is to celebrate someone who has been freed. And if you see that I have died without Tawheed then tell the people that I have not died upon Tawheed so that they do not attend my funeral in deception and then whoever wishes attend my Janaza so that I cannot be associated with hypocrisy and that I have deceived the Muslims.’

His companion asked that ‘How do I know that you have died upon Tawheed?’

So he told them some tales of people that had died and their signs. The narrator said that then I sat by his bedside and watched. I saw him have a good ending and signs

of him dying upon Tawheed and that his soul left him upon Tawheed. The narrator states that I completed his advice but I only told my close friends about this.

Last deed:

Whatever bad a person does in his lifetime appears before him at the time of his death and in the final instance of his life he sees that badness. At this conjunction if his Nafs self pulls him towards it and his heart concentrates on this evil then this will be counted as his last deed, regardless of how small it is and his ending will be classed as upon this.

And whoever had done a good deed he will remember it again at the time of his death and he will see it. Now if his heart remains steadfast on it and he likes it and he concentrates towards it then this will be classed as his final act/deed and this will be his good ending.

Fear is a blessing:

A group of saints have said referring to the verse of Allah 'Khalaqal Mauta wal-hayaata liyabluwakum' Allah has created life and death so that he can test you that the thought of sins during the life is tested by way of the heart changing and by moving away of Tawheed at the time of death. Now whoever's soul is taken and he is successful through all the hardships then he is a Mumin and this is the Bala-e-Hasan. As Allah has said: 'wa liyubliyal Mumineena minhu Balaa-an Hasanaa' And so that Allah can bestow great favours on the believers from himself. The understanding of this knowledge has engrossed them with the fear of the knowledge of Allah. Now they do not even look towards the goodness of their deeds because they have the knowledge of their Lord and this fear is the reward of their deeds.

For them the knowledge of the fear of Allah has become a blessing for them from Allah and now this fear has become a position for them. Th e position/status of fear

Just as Allah has said: ‘kaala rajulaane minallazeena yakhafoona An-amallahu alaihim,’ the two men said from those who fear, that Allah had bestowed with the blessing of fear

Meaning that they were blessed with fear.

More types of fear:

The second position/level is of the Ashabe Yameen that is lower than the status of the first position of fear, meaning the fear of Sins and misdoings, fear of threat, fear of reduction in obedience, fear of overdoing it, fear of losing capability, fear of negligence, fear of weakness in resolution after strength, fear of the promise concluding after breaking repentance, fear of getting used to desires, fear of loss after gain, meaning the fear of going towards the world after reasoning, fear of Allah’s grasp due to previous sins, and the fear that Allah will look towards the bad deeds and he will turn away and be displeased. The saints say that all these are different levels of fear. Some are of a higher level then others. Some have more fear and others less.

Some say that the Arsh is a shining jewel, which is filled with all matter. Whatever state a person is in whilst in the world its reflection is made upon the Arsh in the manner that he stayed in this world. When the Day of Judgment will arrive and he is questioned then this reflection will come before him from the Arsh. The manner with which he conducted himself in the world he will see before him and seeing himself he will remember his deeds. His embarrassment at this stage will be such that cannot be explained.

The result of not fearing:

It is said that when Allah gives someone the realisation and he does not act upon it then his realisation is not taken from him rather it is left with him so that he can be

questioned accordingly. Though, its blessings become non-existent and further blessings are revoked.

Allah has criticised the person who he has placed in affliction and test, and then he boasts upon the blessings that come his way and forgets his previous misgivings and does not fear from what the future may hold. Thus Allah states:

'And when we provide blessings after the trouble that he has been through he says: 'the misgivings have gone from me' and he becomes happy whilst doing bad.'

Conclusion

In conclusion the ending is the most important thing to be worried and concerned about. Therefore this book has been compiled so to create an awareness of this and to know about the final stages that came upon beloved of Allah and how they went to their Lord.

You will be able to see the state of the pious in their latter stages and their final breaths from this book and hopefully it will give you the ability to prepare yourselves for that particular time Inshallah Allah willing. May Allah grant us with a sound ending. Ameen.

Shaikul-Hadeeth Hazrat Molana Yusuf Motala Saheb.

The Prophet

Commencement of illness:

It was Monday, the 29th of Safar. The beloved Prophet whilst returning from a funeral, started to have a headache then a severe fever. Hazrat Abu Saeed Khudri states that I placed my hand upon the cloth on the blessed forehead of the Prophet and I could feel the heat radiating from it. His body was so warm that I could not bear it, I was surprised, the Prophet stated: 'No one has more pain than the Prophets, that is why they receive the greatest rewards.' The Prophet led the prayer himself in the mosque during his illness for eleven out of the thirteen to fourteen days of his illness.

The Last week:

The Prophet spent his last week in Hazrat Aisha house. Hazrat Aisha states that whenever the Prophet would become ill he would recite the following prayer and would pass his hand over his body:

'O sustainer of mankind! Take away this affliction and give good health, you are the one to cure and only that cure is the cure, the one that you bestow, give such a cure that does not leave any ailment behind'.

During these days I recited this prayer, I breathed upon the blessed hands of the Prophet with the intention that I would pass his blessed hands upon his blessed body. The Prophet removed his hand and said: 'O Allah! Forgive me and join me with Rafeeqe AAlaa.' Bukari from Abdullah bin Utbah bin Masood

Five days prior to departure from this world:

It was a Wednesday, the Prophet sat in the Mikhdab a tub made of copper or stone utensil) and made pour seven water bags of seven wells over his head. This gave some respite to the Prophet, and made him feel slightly better. He came into the mosque and said: "Prior to you their were nations who made the graves of prophets and Pious saints as a place for prostration, Bukhari, Muslim from Urwa from Aisha;

He said : 'Do not make my grave a mosque after me that you should worship it.' Muatta Imam Malik from Ata bin Yasaar

He said: 'the wrath of Allah is upon those nations who made the graves of the Prophets as places of worship. Look I am forbidding you from this, Look I have preached this to you, O Allah you bear witness to this, O Lord you bear witness to this.'

That day he led the prayer then came onto the Mimbar. This was the final time the prophet sat on the Mimbar. After Hamd salutation he prayed for the forgiveness of those who participated in Uhud and said: 'I advise you in relation to the Ansaar, they have been the clothes and provisions for my body, respect and appreciate the ones who do good from them and forgive the ones who make mistakes from them Zurqaani Volume 8, O group of Muhajir you are increasing and the Ansaar are such that the amount they are here today they shall not exceed upon that.'

He said: 'the world and whatever it holds was presented upon one of you but he has chosen the hereafter.' This only Hazrat Abu bakr understood, he responded:

‘our parents, our lives, our belongings be sacrificed upon the prophet ﷺ’ and started crying. The prophet ﷺ turned towards him and said: ‘O Abu bakr patience, then he ordered that all the doors that are open to the mosque should be closed apart from the door of Abubakr’ Bukhari from Hazrat Aisha رضي الله عنها and Dharami and Muslim from Abu Saeed Khudri رضي الله عنه

Four days before departure:

On the Thursday the illness increased, in this state the Prophet ﷺ said to the persons present ‘let me write something for you so that you do not stray after me.’ Some said that the prophet is in a lot of pain, the Quraan is with us and that should be enough; there was a disagreement over this, some said that writing equipment should be brought forth so that this may be written and others said something else. When this racket increased the prophet ﷺ said; ‘All of you go.’ After this, on the same day, the prophet gave three instructions:

1. The Yahood be removed from the Arab peninsular;
2. Visitors and guests should be treated with generosity and respect as was the method of the Prophet ﷺ;
3. This was not mentioned in the narration from Sulaiman Alahwal in Bukhari from Ibne-Abbas however in Bukhari in a narration by Abdullah bin Abi Awfa the prophet ﷺ gave instructions regarding the Holy Quraan.

The evening of Thursday:

That day the Prophet led all the prayers until Maghrib. Surat Mursalaat was recited in Maghrib. The final verse of this Surat also highlights the greatness of the Holy Quraan. I.e. what else could you believe in after Quraan? Bukhari from Umme - Fazal)

The Isha of Thursday:

The prophet made intention to go into the mosque three times for Isha. Every time the prophet made intention to perform ablution he would lose consciousness. In the end he told Hazrat Abu bakr to lead the prayer Bukhari and Muslim from Ubaidullah bin Abdullah, in Bukhari from Abu Musa it states that the prophet repeated this request three times by this command Hazrat Abu bakr led seventeen prayers in the lifetime of the prophet.

One or two days before departure:

On the Saturday or Sunday the Zuhur prayer was being led by Hazrat Abu bakr when the Prophet came forth leaning between Hazrat Abbas and Hazrat Ali. Hazrat Abu bakr stepped back. The prophet indicated that do not move back. Then the prophet joined Salaat sitting by the side of Hazrat Abubakr. Now Hazrat Abu bakr was following the prophet and everyone else was following the Takbeers of Hazrat Abu bakr. Bukhari Muslim fro m Ubaidullah bin Abdullah

One day before departure:

The prophet ﷺ freed all the slaves on Sunday. Some narrations total them up to forty. There was seven dinars at home. He distributed those to the poor. On the eve of this day Hazrat Aisha borrowed the fuel for light from a neighbour. He ﷺ gave his weapons to the Muslims Bukhari from Amr -bin Harith, the prophet ﷺ armour was kept as a pledge with a Jew in exchange for 30 Saa of Barley. Bukhari from Aswad from Aisha

The final day:

On the Monday at the time of prayer the prophet ﷺ picked up the curtain that was between Hazrat Aisha room and Masjid Nabwee. Namaaz was being conducted. For a while the prophet ﷺ observed this beautiful scene which was the result of his blessed teachings Muslim from Anas, there was happiness and a smile on the lips of the blessed prophet ﷺ upon witnessing this scene. At that stage the prophet ﷺ blessed face seemed like a page out of Quraan. Bukhari Muslim from Anas, the blessed face of the prophet ﷺ was compared to a page of Quraan in the narration from Anas, this is a strange yet pure comparison, gold is used on the pages of Quraan, the prophet ﷺ beautiful shining face was slightly pale and yellow in colour due to illness, therefore the complexion of the prophet was compared to the gold colour and the holiness with the Quraan. The excitement of the Sahabah was such that they were close to breaking their prayer and face this light. Hazrat Abu bakr understood that the prophet ﷺ is intending to participate in the prayer and started to retreat upon which the prophet ﷺ signalled with his hand that continue to lead the prayer. This sign calmed everyone down. Then the prophet ﷺ brought the curtain down and Hazrat Abubakr completed this prayer Bukhari, Muslim . After this another prayer time did not come on the prophet ﷺ.

It was during this illness that the prophet called Hazrat Fatima close to him. She leant over the prophet. The prophet whispered something into her ear. When she lifted her head tears where flowing from her eyes. The prophet again called her close and whispered something into her ear. When she raised her head this time she was smiling yet she was not saying anything, rather she was silent. Hazrat Aisha said that we found this quite strange. Afterwards I asked Hazrat Fatima regarding this to which she said: 'the first time the prophet said in my ear that today is my last day. I will meet with my Lord before evening. I heard this and started crying and the second time the prophet said in my ear that I have prayed to Allah that he makes me meet you first from my household and keep you with me, upon which I smiled.' Bukhari from Aisha

After this Hazrat Fatima brought her two sons close to the prophet who gave them some affection and advised in regards to respecting them Madaarijunubuwwah. Then he called his blessed wives and advised them. On this same day the prophet gave Hazrat Fatima the gladtidings of being the leader of all women in Jannah Bukhari from Aisha, in some narrations it shows that this did not occur on the final day but during the final week.

The final stages:

When the final stages came upon the prophet he was lying down wearing a striped blanket and dense garment around the waist. Abdur-Rahman, the brother of Hazrat Aisha, arrived at this time with a miswak in his hand. The prophet looked towards him. Hazrat Aisha understood and said: 'O Prophet of Allah! Should I get the miswaak for you? The prophet signalled yes. She said:

should I soften it for you? The prophet signalled yes. She chewed the miswak and passed it to the prophet. A glass of water was by the head of the prophet. The prophet would put his hand into the glass and run it over his blessed face. His blessed face would become red then yellow. Hazrat Fatima saw the prophet in this state and said: 'Alas! How much trouble!' the prophet replied: 'your father will have no more trouble after today' Bukhari from Anas. At that stage the prophet was reciting with his blessed tongue:

'There is no god but Allah, and there is bitterness in death' Bukhari from Zakwaan. Whenever the prophet had the strength to speak he would say: 'Salaat, Salaat, You will always remain as one as long as you pray together.' He continued giving this advice until the end. Then he looked towards the ceiling and picking his hands up said; 'O Allah! I want to go to Rafeeq-e- Aalaa.' Hazrat Aisha states that 'I had heard many times from the prophet that no life of a prophet is taken until his abode in Jannat is shown to him and until he has been given the choice between the world and the hereafter. When I heard these words from the blessed tongue of the prophet I knew that the prophet was leaving us and that he had chosen Mala-e-aalaa and to be close to Allah.' In short the following words where uttered by the prophet ALLAHUMMA FIR RAFEEQIL AALAA and his blessed soul took flight and his blessed hand fell.

This heart rendering and soul stirring instance which deprived the world forever from the blessings of prophecy occurred on a Monday Bukhari) between mid morning and noon on the 12th of Rabiul-awwal. The prophet age was 63 lunar years and four days.

Hazrat Fatima on this occasion lamented that my beloved father has accepted the call of his Lord and has entered his abode of Firdaus, who shall tell Jibrael of this news! Then she stated: 'O Lord take the soul of Fatima to the soul of Muhammad, O

Lord make me happy by seeing the Prophet . O Lord do not deprive me from the reward of this affliction and on the day of Judgement do not deprive me from the intercession of the beloved prophet .

A calamity in Madinah:

This tragic news just reached the ears and it was as a major disaster had happened. Just hearing it took away the consciousness of the companions. There was widespread panic in Madinah. Who ever heard of this heart wrenching occurrence was astounded and shocked. Hazrat Usman was in a trance and sat with his back against the wall. He could not even speak due to grief. Hazrat Ali was in such a state that he was sobbing inconsolably until he lost consciousness. The anguish and grief which came over Hazrat Aisha and the blessed wives cannot be put into words. Hazrat Abbas also lost his senses due toshock. Hazrat Umar's worry and shock was greater than everyone's. He stood, took out his sword and said aloud: 'the hypocrites say that the beloved Prophet has passed away. The prophet has not passed away, rather he has gone to his Lord just as Musa alaihisalaam went to mount Toor to his Lord and then returned. By Allah! In the same way he shall also return and wipe out the hypocrites. Hazrat Umar was very emotional.. No one had the courage to say that the prophet had passed away.

Hazrat Abu bakr was not present at the time of the prophets departure. When he had seen the Prophet in the morning he saw that the prophet is at peace and said: 'O prophet of Allah! It seems you are feeling better now, if you give me permission could I go home for a while? The prophet gave permission. Hazrat Abubakr went home which was at a distance of one mile from Madinah. When he heard this news he immediately came to Masjid Nabwee on horseback in a state that he was sobbing inconsolably. He got of the horse outside the door of the Prophets mosque and went towards the blessed home, took permission of Hazrat Aisha and entered. The prophet was on his blessed blanket and all of his

wives were surrounding him. All the wives covered their faces due to Hazrat Abubakrs arrival apart from Hazrat Aisha . Hazrat Abubakr removed the cloth from the blessed face, kissed his forehead and started crying.

Hazrat Abubakr's restlessness and fortitude:

He was saying O Prophet! O Friend! O chosen one! After repeating this thrice he said, whilst tears where flowing upon his cheeks: 'My parents be sacrificed onto you. By Allah! Allah will not let you taste death twice. The death that was written for you has come. My parents be sacrificed for you. You remained pure in both your life and in death. By your death Wahee prophecy has stopped which did not stop on the death of any other prophet. You are greater than what we can attribute and you are free from crying and mourning. Your self is so blessed, special and unique that people will console themselves by you. that whenever they have grief they shall remember the grief of your separation. This grief will free them from all other worries and at the same time you are the same as us that we are all participating in your worry and grief. If you had not chosen your death yourself because Allah gave you the option and you chose the hereafter then we would have sacrificed our lives in exchange for your departure and if you had not forbidden us from crying profusely then we would have finished all our tears for you. However there are two things which we do not have control over removing 1 the grief of this separation and 2 for our bodies to become weak due to this grief. These two things are connected to each other and cannot be separated. O Allah! Send news of our state to our prophet and O Muhammad , remember us lovers in front of Allah, we hope that you will remember us. If you had not left this peace and calmness due to your company then we would never be able to come into terms with this emptiness and separation you have left for us.

Saying this he left the beloved Hujra and saw that Hazrat Umar is filled with emotion. Hazrat Abu bakr said that the prophet of Allah has departed. O Umar! Have you not heard of Allah's statement that "you will depart" and that " I have

never bestowed upon any person everlasting life prior to you". Upon hearing this everyone left Hazrat Umar and gathered around Hazrat Abu bakr.

The sermon of Hazrat Abu bakr:

Hazrat Abu bakr went towards the Mimbar and said aloud to the people: 'be quiet and be seated.' Every one sat down and then Hazrat Abu bakr made the following speech:

"Who ever amongst you worshipped Allah then know that that indeed Allah is alive and he can never die, and if anyone for some reason worshipped Muhammad then know that Muhammad has passed away and is no more. Muhammad is but a prophet prior to whom many prophets had passed, so if he were to pass away or be martyred then will you turn away from Islam? Whoever turns away from Islam then he cannot Harm Allah in any way and Allah will reward the ones who are grateful."

This sermon of Hazrat Abu bakr has a special place which he stated at a critical time in the history of Islam to support the grieving Ummat.

Hazrat Abubakr :

Only two and a quarter years had passed of Hazrat Abu bakrs kilafat, and in this short period of time after defeating the false pretenders of Prophethood, and Murtaddeen and rejectors of Zakaat the conquests had just started when Hazrat Abu bakrs time had come. Hazrat Aisha states that one day when the weather was extremely cold Hazrat Abubakr performed Ghusl. After having a bath he had a fever and this remained for fifteen days. During this period he could not even come to the mosque. Thus Hazrat Umar by the request of Hazrat Abu bakr did Imamat during this time.

Appointing of a successor:

When the illness increased day by day and there was no hope of recovery he called the Sahabah to discuss a successor and put Hazrat Umar name forward. Hazrat Abdurahman bin Awf said : 'no one is any doubt regarding Umars capability however he can be a bit harsh'. Hazrat Usman said that in my opinion Hazrat Umar's inner self is much better than what his exterior displays. However some Sahabah still had their reservations due to Hazrat Umar harshness. Thus when Hazrat Talha went to visit Hazrat Abu bakr in his illness he complained that you wish to appoint Hazrat Umar as khalifa yet he is so harsh in front of you so how would he be in the future?

Hazrat Umar responded that when he has the responsibility of Khilafat upon him he will automatically soften. In the same way another Sahabi said you are appointing Hazrat Umar as your successor when you are aware of his harshness, just think about it, you are going to Allah, what answer would you give there. Hazrat Abubakr responded that I shall respond that Allah I have chosen that person who

is best amongst all people He then called Hazrat Usman to write the Khilafat Charter. The first few words where written when he lost consciousness. Hazrat Usman saw this and added Hazrat Umar word by himself. When Hazrat Abubakr regained consciousness he said to Hazrat Usman 'repeat what has been written.' He read it aloud and Hazrat Abubakr recited takbeer aloud and said; 'may Allah reward you, you wrote what is in my heart.'

When the charter had been written he passed it to his servant to read out aloud to everyone and came out onto the upper storey himself and said to all present: 'I have not appointed my brother or relative as Khalifa, rather I have chosen the best amongst you.' All present said we have heard and we shall obey. After this Hazrat Abu bakr called Hazrat Umar and gave him some guidance which became the bedrock of the success of his Khilafat. Tabaqaat ibne saad, Qisam 1, Volume 3, Guidance of Hazrat Abu bakr , page 42

Waseeyat/testament/bequests:

Abul-Maleeh states that he said to Hazrat Umar :

"If you accept my testament, then I am giving you waseeyat Allah has certain rights which need completing in the night which will not be accepted during the day, and certain rights which need completing during the day which will not be accepted during the night and until the Obligatory duties are completed Allah does not accept Nafl/non obligatory deeds.

The persons whose scale will be heavy in the hereafter, their heaviness will be due to following what is right and these rights where heavy on them and it is because of this weight the scales will be weighted down. And those whose scales are light their lighness is due to following wrong. Allah has described the dwellers of paradise with the best of their deeds and has forgiven their bad deeds, so a person would think that I am less than those persons and cannot reach that status.He has described the dwellers of hell with their bad deeds and the good deeds they have done have been returned to them (have not been accepted so a person would think that I am less than such persons and cannot reach that level.

Do you not see that Allah has revealed the Verse of Hope along with the Verse of Severity, just as the Verse of Harshness is revealed with the Verse of Hope so that people can be afraid and hopeful and they do not put themselves in despair nor do they remain secure in hope for

no reason. If you remember this advice of mine then nothing that is not present will be more precious to you than death, which will definitely come, and if you waste this advice of mine then nothing that is not present will be worse to you than death and that is definitely coming, and you will not be able to hide from that.” (Minhajul-qaasedeen by Ibnul-Jawzee, pg 573)

After completing this duty of his Hazrat Abu bakr became busy with his personal and domestic affairs. He gave Hazrat Aisha a plot near Madinah or Bahrain but Hazrat Abu bakr then thought that other relatives may have a right in this and so he said that: ‘o beloved, you have been most precious to me in poverty and in wealth but the land that I have given you could you include your other brothers and sisters in that? Hazrat Aisha agreed. He then bequested that the debt from Baitul Mal treasury should be repaid and said: ‘we do not have anything except one servant and two she camels from the treasury. Forward these onto Hazrat Umar immediately after my death.’ Hazrat Aisha states that he also said that after my funeral expenses look to see if anything else is left. If there is something left then send that also to Hazrat Umar. After the funeral they looked in the house and saw that nothing remained within Hazrat Abu bakr possessions.

Final meetings:

Hazrat Salman Farsi came to visit Hazrat Abu bakr and said: ‘O Abu bakr, give us some advice. He replied: ‘Allah will conquer the world for you so you should only take from it that what is required to pass time. Remember that whoever completes the morning prayer then he is under the assurance of Allah, so let it not be that you break this assurance and this takes you face first into hell.’

Hazrat Saeed bin Musayyeb states that when the time came close to Hazrat Abu bakr to pass away a few Sahabah came to him and said that O Deputy of the Prophet of Allah, give us some provisions as we can see that your condition is

worsening. He replied: 'Whoever recites the following and then dies Allah will take his soul to Ofuqe Mubeen.'

The people asked: 'what is this Ofuqe Mubeen?' to which Hazrat Abu bakr replied 'it is an open plain in front of the throne which contains gardens, streams and trees, daily one hundred mercies from Allah shroud it, so whoever recites these words Allah places his soul in this place.' Those words are:

'O Allah! You created all creation from the beginning and yet you had no need for this. Then you separated them into two groupings; one for heaven and one for hell; so make me from the heaven group, not from the hell group. O Lord you separated your creation into many different groups, distinguishing them prior to birth that some of them will be bad and some good, some astray and others steadfast. Thus give me the good fortune to be from the ones that obey and do not make me unlucky by disobedience. O Lord! Whatever any life acquires you know prior to birth, then whatever it does there is no deviation from, thus make me from those from whom you wish to be obedient. O Lord! Without your wish nothing can happen, thus wish such matters from me that I do such which brings me close to you. O Lord! You have full control of all mankind actions so that nothing can move without your permission, so make my actions acquire piety. O Lord, you created both goodness and badness and made those who commit these actions, thus place me in the better of these two types. O Lord, you have made both heaven and hell and have created dwellers of both, so make me from the dwellers of paradise. O Lord, you decided to guide a nation and you opened up their hearts and for another you decided to misdirect and made their hearts close so O Lord, open up my heart for Faith and make Iman good for my heart. Put hatred in my heart for Kufr, badness and evil and make me from the guided ones. O Lord, you have decided matters and have made their final abode to yourself, thus bless me a good life after my death and bestow me a status close to you, O Lord, whosoever starts their day or evening in a state that they place their belief and hope onto someone other than you then that is up to them, but my belief and hope is only on you.Laa Hawla wa laa quwwata illaa billah."

After this he said “all these things and topics are mentioned in the Quraan.” Ihyaa -ul-Uloom in Urdu page 672, Vol 4

In regards to funeral arrangements he said: ‘the clothes that are on my body now should be washed and be used as part of the Kafan with other clothes.’ Hazrat Aisha said that this is old, we should get new cloth for kafan. He replied: ‘the ones that are alive have more right to new clothes then dead persons; this old tatty garment is enough for me.’

Departure:

It was close to departure when Hazrat Aisha came and stated the following verse of a poem: ‘On your life I swear that when breathing becomes heavy and the chest starts tightening, then wealth does not help anyone.’ Hearing this Hazrat Abu bakr moved the cloth from his face and said: ‘Do not say this, rather say this; the unconsciousness of death came with righteousness, this is what you used to run away from Surah Kaaf, verse 19.’ Minhajul - Kaasedeen When death time came closer Hazrat Abubakr daughter started to cry. He said: ‘daughter, don’t cry’, to which she replied: that if I do not cry on your passing then upon whose passing would I cry? He replied: ‘at this moment in time I do not wish or want anything else’s life to be taken away apart from mine, so much so that even the life of a fly be taken would not be beloved to me instead of my own life.’ so when death is so endearing to me then why do you cry over it?

After this he said: ‘However I am fearful that I do not lose Islam at the precise moment of death.’ After this he enquired: ‘what day is it today?’ a reply was given Monday then he asked: ‘when did the Prophet of Allah depart?’ a reply

was given Monday to which he said: 'then it is my wish to depart this world tonight.' Thus this final wish was also fulfilled. Meaning on the end of Monday, on the eve of Tuesday he departed at the age of 63 towards the end of Jamadiul-Ukhra 13 Hijri.

Funeral arrangements:

As requested funeral arrangements where made that night. His blessed wife Hazrat Asma bint Umais bathed him. Hazrat Umar led the Janaza prayer. Hazrat Usman, Hazrat Talha, Hazrat Abdur-rahman bin abi bakr and Hazrat Umar placed him into the grave and in this manner this closest friend of the Prophet was buried by the side of the Prophet for permanent friendship in Jannat. Tabaqaat ibne Saad, Khulafae Rashedeen, pg 53-55

Hazrat Umar :

Deadly attack:

Whilst on his return journey from his final Hajj he was resting in
the valley of Muhassab with his blanket under his head. When he turned his face towards the moon he liked its light and shine and said: 'look, it was weak initially, and then it increased until it became full and now it has started decreasing. This is the way of everything in this world.' Then he made a prayer: 'O Allah, my subjects have increased so much and I have become so weak, O Lord prior to this that I make faults/errors in my Khilafat duties take me from this world.'

After reaching Madinah, one day according to his habit he went very early to the mosque for salaat. He had a Dhurra in his hand which he used to wake people up with. In the mosque he would tell the Musallees to straighten their rows. After this he would start the prayer and would recite long surahs therein. On this particular day he also did the same and started Salaat. He had only recited the first Takbeer when a Majusi Kafir namely Abu-lulu, the slave of Hazrat Mughira, who had been hiding in the Mehrab of the mosque with a poison dipped dagger stabbed the blessed stomach of Hazrat Umar thrice. Hazrat Umar fell unconscious and Hazrat Abdur rahman bin Awf moved forward and completed the prayer.

Abu Lulu attempted to leave the mosque and run away but the rows of Musallees were a barrier like a wall, it wasn't easy to get through that. Therefore he started to injure other Sahaabees. Thirteen where injured of whom seven did not recover. When Salaah was completed Abu Lulu was caught but when he saw that he had got caught he killed himself with that same dagger.

Such a tragic occurrence yet not one person broke their prayer. The salaat was completed. After salaat people carried Hazrat Umar home. After a while he regained consciousness and recited Fajar prayer in that state.

The killer:

Hazrat Umar called Hazrat Ibne Abbas and said: 'go and enquire who wounded me.' Hazrat Ibne Abbas went out for a while and upon returning said the slave of Mughira bin Shuba did this. He said: 'may Allah kill him, I did that as a

favour to him and I thank Allah that my death was not at the hands of a Muslim. It is you and your father that wish that their should be a lot of Kuffaar and Ajam in Madinah.' The reason Hazrat Umar said this was because Hazrat Ibne Abbas had a lot of servants Hazrat Ibne Abbas said that if you wish should they all be killed? He replied: 'now you want to kill them when they speak your language, they perform salaat towards your Qibla and perform Hajj like you.'

The people where in disarray and shock as if prior to this day no grief or trouble had ever come. Some where fearful that Hazrat Umar would pass away, others thought that he would not. Grape juice was brought for Hazrat Umar , as soon as he drank it, it came straight out of his stomach. Now everyone became worried and no one had hope for recovery.

This Abu Lulu once came with a complaint to Hazrat Umar that my owner has placed a high levy on me could you not get this lessened for me. He asked the amount and asked in regards to his occupation. He said that I make grinder mills. He responded: 'in Arabia other than you no one has this profession therefore it is not such a high levy.' Then he further said: 'make me a grinder also.' He said I will make you such a grinder that it will be famous in the whole world. He said that 'look this slave is threatening me.' Someone said: Amirul-Mumineen, if you wish then we will arrest him immediately. He responded: 'should punishment be given before the crime?'

This was the time when Abu Lulu made a dagger and started poisoning it with this evil intent.

Restlessness in Madinah:

This deadly attack upon Hazrat Faarooqe Azam created an outcry in all of Madinah, All the Muhajir and Ansaar where sat surrounding him wishing that they could give their lives to him so he could remain alive to serve Islam. Medicines, cures and treatment were tried but to no avail. When the Sahabah realized that their was no hope of his recovery they where in an unusual state. They all came to him and said: 'Amirul-Mumineen, may Allah reward you, you followed the Book of Allah and complied with the Sunnat of the Prophet '.

During this time a young man came and said O Amirul-Mumineen, glad tidings to you from Allah, you have attrained such a status by the companionship with the prophet of Allah and being one of the first Muslims that only you know. Then you became ruler and you where just. Then you attained martyrdom. He replied: 'I wish that all these things be enough for my passing, I do not wish to gain any benefit or receive any loss from them.' When that person turned and started to go away his clothes bottoms where touching the floor, he said: 'call that lad back.' When he returned he said: 'Nephew, lift your clothes so that they stay safe from dust and dirt and this is also closer to piety to Allah.'

Final request:

Then he said to his son Hazrat Abdullah: 'go to Ummal-Mumineen Hazrat Aisha and after giving my salaams to her say that it is my heart filled wish that I be buried with my companions. If this would cause you trouble or grief in anyway then Jannatul-Baqee is fine for me.' Thus Hazrat Abdullah bin Umar went and conveyed this message to Ummal-Mumineen. She replied: 'I had left that space for me, but I give him preference over me.' When Hazrat Abdullah bin Umar gave this glad tiding he became extremely happy and said: 'Thanks to Allah, this was my greatest desire, which he has completed.' Then he said: 'listen, when I die then take my Janaza to the door of the room of Ummal-Mumineen and upon arrival there give

salaams and state that Hazrat Umar is requesting permission, if she gives permission then take me inside and if she does not then take me to the Muslims graveyard and bury me there.'

Appointing of a successor:

Ummal-Mumineen came to meet him with a few women. When people saw them coming they left. They came to Hazrat Umar and stayed with him for a while. Then the men requested permission and they went into the house. You could hear them crying outside.

The people requested that advise us and appoint someone your successor.
He said: 'I do not think there is anyone more worthy of Khilafat than those who the Prophet left this world from in a state that he was happy with them. Then he mentioned the names of Hazrat Ali, Hazrat Usman, Hazrat Zubair, Hazrat Talha, Hazrat Saad and Hazrat Abdurahman bin Awf.' And then he said that Abdullah bin Umar will also come to you but he has nothing to do with the issue of Khilafat. this was said so as to not hurt Abdullah bin Umar then he said: ' if Hazrat Saad gets chosen then so be it, else whoso else is Amir should seek his help, because I did not remove him from his post due to dishonesty.'

After this he placed Hazrat Suhaib in his place for Imamat and said: 'Make sure you appoint a Khalifa within 3 days after me.'

Guidance's/bequests:

He then said: 'I advise the Khalifa after me that he recognizes the status of those who completed the first Hijrat. Protect them, respect them and I further advice that do good with the Ansaar. These are those that have advanced in this place and in Faith. Accept their good and forgive from them who do wrong. I also advise that you treat the surrounding dwellers of towns and cities well because they are the helpers of Islam, and collect monies and reason for jealousy for enemies. Do not take anything from them other than that what is extra from their wealth and they give happily. I advise you to do good with the villagers because they are the real Arabs and the foundation of Islam. Their extra wealth should be given to the poor amongst them. I also advise you to treat well the Arabs and also that you respect the pact with Allah and his Prophet . Fulfill the treaties with Dhimmees and fight others on their behalf and do not take extra work from them which they do not have strength to do.'

After this he called his son and said: 'Abdullah, go find out how much I owe.' He worked it out to be close to 86,000 dirhams. He said: 'If this debt can be repaid from our family wealth then complete it from that else ask from the children of Adee bin Kaab and if their wealth is not enough then complete it from Quraish. Do not go anywhere out of Quraish.'

Departure:

After this the stages of death started. At this time you can acertain Hazrat Umar condition and his fear of Allah by the following narrated by Hazrat Miswar bin Makhrama that Hazrat Umar wasstating: 'By Allah, if I had so much gold that the world could be filled then I would give it in exchange of Allah's punishment without even looking at it.' In another narration he was stating: 'By Allah, if I had the whole world then I would give it in exchange.' Minhajul -Qaasedeen pg 575

He was wounded on 27th Zil-hajj on a Wednesday, and on the fifth day thereafter, passed away on the 5th of Muharram on a Sunday aged sixty three.

Janaza Prayer:

When his body was brought Hazrat Ali said: 'I already knew that you both would be buried with the prophet, because I used to hear the prophet mentioning you two everytime when mentioning himself in conversation.' He also said that: 'I used to pray to Allah that my deeds book of deeds be the same as Hazrat Umar's.'

Hazrat Suhaib performed Janaza and his grave was dug next to Hazrat Abubakr's in the Rawda. There are only three graves within this blessed Rawda. The first of the Prophet, the second; Hazrat Abubakr's and the third Hazrat Umar's. The blessed head of Hazrat Abubakr is in line with the blessed shoulder of the prophet and Hazrat Umar's blessed grave is by the foot of the prophet. Khulafae Rashedeen pg 158 -162

It one narration the prophet said: 'Islam will cry on the death of Hazrat Umar.' Ihya -ul Uloom pg 674, Vol 4

Hazrat Abbas states that it was my wish to see Hazrat Umar in my dream. In the end I saw Hazrat Umar about one year after his martyrdom in my dream and he was wiping sweat from his forehead and stating: 'Now I am done. It seemed as if my ceiling would cave in and crash, if my most generous and merciful Allah had not

saved me. I am saved by the mercy of Allah else I would have been destroyed.'
Kitabul -Ruh

Hazrat Usman:

The story of Hazrat Usman martyrdom is famous. Prior to his martyrdom Hazrat Usman tried to explain to the rebels that where surrounding the residence of Khilafat. He made so many speeches to them. Hazrat Ubaiy bin Kaab also made a speech but this had no effect on these people. Thumama bin Huzn Qushairee states that when Hazrat Usman climbed onto his roof to reason and explain to the rebels and addressed them, I was also present. He stated: 'bring forth those two people who have got you to gather here.' Both of them where called and they came in the manner of two donkeys or camels, then Hazrat Usman said looking at the people:

'I ask you by Allah and Islam that do you know that when the prophet came to Madinah this Mosque was not sufficient. The prophet enquired that who will purchase this land and give it for Allah in return for a better place in Jannat? So I fulfilled this command. So will you not let me pray in this very mosque?

I say to you by Allah, tell me, do you know that when the prophet came to Madinah there was no other well of sweet water other than Arumas. The prophet said who will purchase it and give it for Muslims use as waqf and they shall receive better in Jannat? So I fulfilled this. So are you now preventing me from drinking its water?

Do you not know that it was I who provided the means weaponry, transportation etc for the army of Usrat?'

They all replied that: ‘by Allah, all this is true.’ But this still had no affect on the hard hearted. Then he addressed the gathering and said: I give you an oath that does anyone from you knows, that once the prophet climbed a mountain and the mountain started shaking. The prophet nudged the mountain with his foot and said: ‘O Hira stop! On you at this moment is a prophet, a Siddeeq and a Martyr.’ And I was with the prophet . The people replied that yes we remember. Then he said: ‘For the sake of Allah, tell me at Hudaibiyyah the Prophet sent me as an envoy to Makkah, did he not class his own blessed hand as mine and conducted Bait/allegiance on my behalf?’ They all replied it is true. Ibne Hanbal pg 59, Vol 1

In the end the rebels realised that the season of Hajj was drawing to a close and that upon its finishing people will come to Madinah and the opportunity will pass. The rebels started to confer to murder Hazrat Usman , which Hazrat Usman heard with his own ears and turning to the rebels said: ‘People, for what reason are you thirsting over my blood? In Sharia Law you can only kill someone in three circumstances. 1 Adultery has been committed so he would be stoned. 2 He has killed someone with intent so he would be killed in exchange or 3 He has renounced his faith so he would be killed. I have not committed adultery in Islam nor in Jahiliyyat, nor have I killed anyone, nor have I renounced Islam. Even now I bear witness that Allah is one and Muhammad is his servant and messenger. Ibid, pg 62

Advice of the devoted and requesting permission:

Various advices were given from the devotees. Mughira bin Shoba came and said: ‘there are three options; accept one of them. A powerful group of your devotees and those partial to you are present here, go out with them and face these rebels and get rid of them. You are on the right, they are on the wrong. People will assist what is right. If you do not accept this then rather than using the main door leave this siege

breaking through the wall from the back and travel to Makkah. That is Haram, there these people will not be able to fight you, or else go to Syria, those people are faithful and Hazrat Muawiya is also there.' Hazrat Usman said that: 'for me to go out and fight these rebels so I do not want to become the first Khalifa who causes bloodshed within the Ummat of Muhammad. If I go to Makkah then I am still not hopeful that these people would respect Haram and stop from fighting therein and I do not want to complete the prophecy of the prophet by becoming the person who goes to Makkah and be the cause of its disgrace, and I cannot go to Syria because I cannot leave my home after Hijrat and the side of the prophet . ibid pg 67

The house of Hazrat Usman was very large and wide. There where a lot of Muslims and Sahabah gathered at the door and in the house totaling seven hundred whose leader was the brave Hazrat Abdullah bin Zubair , son of Hazrat Zubair. He came to Hazrat Usman and said that Amirul-Mumineen we are many within this house if you give me permission I shall fight these rebels. He replied: 'if even one person intends this then I say for the sake of Allah don't let blood flow for me.' Ibne Saad, Vol 3

There were 20 slaves in the house at that time. Hazrat Usman called them and freed them. Ibne Hanbal, pg 72 Hazrat Zaid bin Thabit came and said: 'Amirul-Mumineen the Ansar are stood waiting for your permission by the door so that they can show their skills once again.' He replied if you intend a battle then I shall not give permission. At that time my greates helper is he who does not lift a sword in my defence. Hazrat Abuhuraira asked for permission to which he replied: 'would you wish to kill the whole world along with me?' he replied no, he said: 'if you kill one person it is as if you have killed the whole world.' this response is pointing towards ver 32 in Surah Maida Abu Huraira returned hearing this. Ibne Saad

Preparation for Martyrdom:

Hazrat Usman knew according to the Prophet prophecy that he was to be martyred Ibne Hanbal pg 66, the prophet had informed him of this many times and advised him to remain patient and steadfast. Hazrat Usman acted on this advise and was awaiting this occurrence.

Hazrat Abdullah bin Salaam states: when Hazrat Usman was under siege I went to meet him. He said: it is good that you have come. This night I saw the prophet in my dream stating that: 'O Usman, people have surrounded you,' I replied: yes. Then he said: 'they have kept you thirsty?' I replied yes. Then he let down a bucket of water. I drank my fill from it so much so that I felt its coolness in my chest and shoulders. Then prophet said if you wish you can receive help and you will over come them and if you wish then you can do iftaar with us. I chose to do iftaar with the prophet . Ihya -ul uloom pg 674, Vol 4

The day he was to be martyred, he was fasting. It was a Friday. He saw in a dream that the prophet and Hazrat Abubakr and Hazrat Umar was present and was saying to him that 'Usman be quick, we are waiting for your for Iftar.' Upon awakening he told those present about this dream. He said to his blessed wife: 'the time for my martyrdom has arrived, the rebels will kill me,' she replied: 'Amirul-Mumineen this cannot be so.' He replied: I have seen this dream. And in one narration it states that the prophet was stating that: Usman; today perform Juma with me. Ibne Saad, pg 53, Vol 3 and Hakim pg 99 and pg 103 vol 3 contains both dreams and ibne Hanbal only mentions the first dream

Hazrat Usmans wife Naila bin Farafisa states that: ‘the day Hazrat Usman was martyred, the day before he was fasting, when it was time to break the fast he asked the rebels for water, they did not provide water so he slept without breaking fast. When the time for Sehri came I went to the neighbors and asked them for water to drink. They gave me a jug of water. I came to him and shook him so he woke up and I said that this is sweet water for drinking. He raised his head and said I am in the state of fast and the prophet looked down at me from the roof of this house. The prophet had sweet water with him and said: O Usman drink water. I drank to my fill. Then he said: Drink some more. Then I drank until my stomach was full. Then he said: ‘the people will denounce you very soon, if you fight them you will be successful and if you leave them then you will break your fast with us. Minhajul -Qasedeen by Ibnul-Jawzee pg575

Then he called for the trousers he never worn and wore them. Ibne Hanbal pg71 He called forth his 20 servants and freed them and then opened the Quran and became busy in recitation.’

Martyrdom:

The rebels attacked the house. Hazrat Imam Hasan who was appointed on the door was injured whilst defending. Four rebels climbed the roof after breaching the wall. At the fore front was the youngest son of Hazrat Abubakr namely Muhammad bin Abubakr who was brought up under the supervision of Hazrat Ali. He was seeking a high position and had become Hazrat Usman enemy for not getting this position. He came forward and grabbed the beard of Hazrat Usman and pulled it. Hazrat Usman said: O Nephew! If your father was alive he would not approve of this. Hearing this Muhammad bin Abubakr stepped back in shame and another person Kinana bin Bishr stepped forward and struck Hazrat Usman on his

forehead so hard with a metal weapon that he fell to the floor on his side. Even at this time Hazrat Usman recited: 'Bismillah tawakkaltu al-Allah'. Sawdaan ibne Humraan Muradee attacked Hazrat Usman for the second time due to which a fountain of blood erupted. Another stonehearted rebel Amr bin Himaq climbed his blessed chest and attacked his blessed body at various points continuously nine times using a spear. In one narration it states that when Hazrat Usman was wounded and in the state when blood was flowing on his blessed beard he was saying: O Lord! I leave my revenge on these people to you and ask for your help in all my doings and I seek thy patience in this that I am facing. Suddenly another disgraced villain moved forward and attacked him using his sword. His beloved wife Hazrat Naila who was present there tried to prevent and stop this attack using her hand. Three of her fingers where cut and separated. This attack took away the final ray of life from Hazrat Usmans body. The whole world mourned upon this senseless death. All the earthly and sky creations wept at this unjust blood. The blood filled sword that has been drawn today will remain out of its sheath until the Day of Judgment. And the door of mischief that has opened today shall remain open till the last day. Kitabul -fitan in Sahih Bukhari points toward this

Hazrat Usman was reciting Quraan at the time when he was martyred. The Quraan was open before him. The verse upon which this unjustly taken blood fell was the verse of Surah Baqara no.137 Allah will very soon take care of them from your behalf and Allah is all hearing, all knowing.

Hazrat Abdullah bin Salaam asked those who saw Hazrat Usman after being wounded surrounded by his own blood that what did Hazrat Usman say when he was rolling in his own blood. The people replied that we heard him that he was saying: 'O Lord. Bring the Ummah of the Prophet ' together, i.e. bring unity amongst them. He repeated this three times. Hazrat Abdullah bin Salaam said that 'by Allah if he had prayed that may they never be together then they would never be together until the day of Judgment.' Ihya -ul Uloom

Alaa bin Fuzail narrates from his father that when Hazrat Usman ﷺ was martyred they started searching for his wealth. They saw a locked case in his house. They opened it and saw a box inside. They opened this box and saw a letter inside which had written on it: 'this is the bequest of Hazrat Usman. Bismillahirahmanirahim. Hazrat Usman bears witness that there is no one worthy of worship but Allah, he is alone, he has no partners and Muhammad is his servant and messenger. Jannat is true, Hell is true, and Allah will resurrect all persons in their graves on the Day of Judgment, there is no doubt in this. Allah does not go against his promise. We will live on this, we will die on this and we will be resurrected on this inshallah. Minhajul -Qasedeen

Janaza prayer:

This instance of Martyrdom occurred on Friday at Asr time. The body was left for two days without Kafan. It was judgment day in the sanctity of the Prophet. The rebels where ruling. No one could make an announcement for burial due to fear of the rebels. After the passing of Saturday, during Saturday night a few people risking their lives made effort for the funeral and without bathing him picked up the Janaza of the oppressed martyr in his blood stained attire. In total seventeen participated in the Janaza of the person who ruled from Kabul to Marakesh. It is written in Musnad bin Hanbal that Hazrat Zubair and Ibne Saad quotes that Hazrat Jubair bin Mut-im led the Janaza prayer after which his blessed oppressed body was laid to rest behind Jannatul-baqee in Hash-e-kawkab. Later the wall was knocked down and this area became included in Jannatul-baqee. Even today his blessed grave is still present at the end of Jannatul-baqee.

The display of grief by the Sahabah:

No one was prepared to listen to this terrible incident from the Sahabah or Muslim Population. And no one could believe that the rebels would dare to go as far as to murder the Imam of the time and further disrespect the sanctity of the Prophet ﷺ. That's why whoever heard of this was shocked. Those that where quite doubtful of Hazrat Usman's way of rule also shed tears at this oppressive death. An eerie silence spread over everyone. Even the rebels whose thirst had quenched by the blood became shameful after realizing the consequences of their actions but the plot which the enemies of Islam had schemed had become successful. The Unified Islam of Sunni, Shia, Kharjee and Usmani where split into separate parts and it was such a separation which will remain until the Day of Judgment.

Hazrat Ali ؓ came out of the mosque and was heading to Hazrat Usman ؓ house when he heard of his Martyrdom. Hearing this, he lifted his hands and said: 'Allah, I am clean from the blood of Usman'. Hazrat Umar ؓ brother in law Saeed bin Zaid said: 'Oh People, if Mount Uhud split open and fell on you due to your bad doings that would be fair'. Hazrat Huzaifa ؓ who knew the most regarding all the mischief's that would occur and was the secret keeper of the Prophet ﷺ said: 'O, a void has come about by the death of Hazrat Usman ؓ which will not be closed until the day of Judgment'. Hazrat Ibne-Abbas ؓ said that 'if all creation was to be involved in Hazrat Usman ؓ death then boulders would rain down from the sky as what occurred to Qawme-Loot.'

When Thumama bin Adee ؓ Sahabee, the governor of Yemen province heard of this he cried: Alas, the prophet's successor has now gone. Abu Humaid Sa-idi ؓ Sahabee made an oath that until I remain alive I shall never smile. Abdullah bin Salam ؓ said 'today the strength of Arab has finished'. Hazrat Aisha ؓ stated: Usman the oppressed has been murdered; By Allah, his Book of deeds have been cleaned like a washed cloth. There was a line of tears flowing continuously from the eyes of Hazrat Zaid bin Thabit ؓ. Hazrat Abu Huraira ؓ, whenever it would be mentioned before him,. would cry inconsolably. All these quotes have been taken

from Ibne-Saad Vol 3, Part 1 pg 55-56, the quote of Hazrat Saeed bin Zaid is from Bukhari in the Chapter Islam Saeed bin Zaid, and the quote of Hazrat Ali has been taken from Hakim Mustadrak with Sanad Sahih.

Hazrat Usman bloodstained shirt and Hazrat Naila's cut fingers came to Amir Muawiya in Syria. When the shirt was opened in front of everyone and the fingers dropped out everyone went crazy in mourning and the shouts for revenge could be heard. Khulafae -Rashideen pg 211-217

Hazrat Ali

The main culprits who conspired to murder:

After the incident of Naharwaan, a few Kharijees got together at Hajj and discussed current affairs and after much debate came to the conclusion that until the following three persons are alive on this earth namely; Ali, Muawiyah and Amr bin-Aas, the Islamic world will not be free from civil war. Thus three persons became ready to murder these three people. Abdur-rahman bin Muljim said that 'I shall take responsibility to murder Hazrat Ali'. In the same way Nizal and Abdullah took responsibility to murder Hazrat Muawiyah and Hazrat Amr bin Aas respectively, and all three of them set off to complete their mission. After reaching Kufa a beautiful Kharijee woman namely Kitam further cemented this murderous intention of Ibne Muljim. She promised to marry him if he was successful in his mission and set Hazrat Ali blood as dowry for the marriage.

Thus in Ramadan 40 hijri all three of them one morning attacked these three saints. Amir Muawiya and Amr bin Aas luckily survived this attack. The attack on Amir Muawiya was not critical or life threatening and Amr bin Aas did not arrive to lead the prayer that morning. A deputy attended on his behalf and he was murdered instead. But the life span for Hazrat Ali was complete and he was murdered in this conspiracy.

Deadly attack:

Isbhag Hanzali states that Hazrat Ali was lying down the morning he was wounded. Ibne Tayyah came to him at Fajar and requested heget ready Fajar. He delayed and remained lying down. He came a second time but Hazrat Ali delayed again. When he came to call him the third time He got up and he was reciting the following Ihyaa;

'Death had come prepared, yet he is not expecting; do not fear death, when it is your guest'; thus he came to the mosque and woke up Ibne Muljim who was sleeping in the mosque. When he started prayers his head was in Sajdah and his heart was offering prayer to the Lord at precisely that moment the treacherous Ibne Muljim made a deadly attack with the sword. His blessed head was injured and Ibne Muljim was arrested by people Tabari), Hazrat Ali was so badly wounded that there was no hope of living and that's why he called Hazrat Hasan and Hazrat Hussain and gave them invaluable guidance and stressed them to show kindness and generosity to Muhammad bin Hanafiya.

Jundub bin Abdullah stated: Amir ul Mumineen should we pledge allegiance to Hazrat Hasan after you? To which he replied: I do not want to say anything regarding this matter, you people decide for yourselves. After that he gave various guidances. He bequested Hazrat Hasan to peform his Bath and said that the Kafan cloth should not be expensive because I heard the prophet say that: 'you should

not get expensive cloth so that it would rot away very quickly.' Take me at an average pace, not to quickly and not to slowly, if its good then you are taking me quickly towards it and if its bad then you are removing me from your shoulders quickly.' Tabari) Hazrat Shoabi mentions that when Hazrat Ali was attacked by the sword he enquired: 'What happened to my attacker?' The people responded that he has been caught. He said: 'feed him my food and provide him my drink, if I remain alive I shall decide myself and if I am to be martyred then he be given one blow of the sword, no more.' Minhajul -Qasedeen

The sword was poisoned that's why its poison quickly spread throughout Hazrat Ali body and on that same day this light of guidance and grace was extinguished forever, on the 20th Ramadan 40hijri on a Friday. Hazrat Hasan conducted funeral arrangements himself. Five Takbeers was said in the prayer of Janaza instead of four and he was buried in Gurree graveyard in Kufa. Khulafaee Rashedeen, pg 290 -291

Hazrat Bilal :

When the time of Hazrat Bilal death came close his wife was lamenting: O what grief! You are leaving; he was responding: 'how excellent it is, how fantastic, tomorrow I shall meet my friends, I shall meet the Prophet , I shall meet his companions.' Fazaail -Sadaqaat pg 472

Hazrat Muaz bin Jabal :

When the time for Hazrat Muaz's departure came close he said: 'go outside and have a look, is it morning yet or not?' he was informed it is not morning yet. He asked this many times and eventually the response came that morning had come, to which he stated; 'welcome to death, the invisible one has come to meet, friend has come at the time of need, O Allah, I always feared you and now I place my hope in you. O Allah, you knew I wanted to stay in this world for a long time but not for the reason that I love this world and not for the purpose that I want to plant gardens and make streams, but rather for the purpose that I may experience the pleasure of thirst at midday during the fasts of the summer months and for the sake of religion so that I could experience hard times and participate in remembrance of Allah gatherings.' Fazail Sadaqaat pg472

When he came close to his final moments and the pain increased he would state each time when he regained consciousness with his eyes opened: 'O Lord, strangle me as much as you wish, I swear by your honour/glory; my heart loves you.' Ihya -ul-Uloom pg 678 Vol 4

Abdur-rahman bin Gunum states that I saw Hazrat Muaz in my dream three years after his departure; he was mounted on a spotted horse, behind him where a group of white people also mounted on spotted horses. Hazrat Muaz was stating: 'Alas, I wish that other people found out of my being pardoned/forgiven and the honour I have received;' then looking right and left he said: 'O Ibne Rawaha, O Ibne Mazoon, All praises to Allah, who has completed his promise and made us successors of Jannat/Paradise, wherever we wish to stay/live in Jannat we do in ease, how excellent is the reward of the ones who do deeds good deeds. transalation of verse of Quraan' Then he met me and gave salaam. Kitab -ul Ruh by Ibnul-Qayyem pg 71

Hazrat Saad bin Abi Waqas :

When the time of departure came for Hazrat Saad he said: ‘bring me my cotton garment/Jubba,’ it was brought which was very old and rotten, he said: give me my Kafan in this, this same Jubba was upon me in the battle of Badar.’ Fazail Sadaqat pg 480

Hazrat Utba bin Abi Sufyan :

Amr bin Aws states that when the time of departure came for Utba bin Abi Sufyan I went to him, he was in his final stages he said: ‘whilst I am departing I shall tell you a Hadeeth which my sister Ummul Mumineen Umme-Habeeba informed me of and that is that the prophet said that whoever prays 12 Rakaats Chaasht every morning mid -morning prayer, Alla h will make him a mansion in Paradise. This was his passion in Hadeeth and propagating of religion that even death did not prevent him from forwarding this on Fazail Sadaqat pg 478

Hazrat Salman :

When the time of departure came for Hazrat Salman he started crying. Someone enquired that why are you crying, you are going to meet the prophet . The prophet departed from this world and he was happy with you. He replied: ‘I am not crying for the fear of death and not for leaving this world, rather for the reason that the prophet took a promise from us that we should only benefit from this world that amount which a traveler would, I could not complete this promise.’ When the contents of his house were measured at the time of his departure it was slightly more than ten dirhams. This was the total amount over which he was crying. After that he called for some Musk and said to his wife: that wet this and

sprinkle it over my bedding, such a group is coming to me who are neither human nor jinn. As above pg 472

Hazrat Ubada :

Sunaabehee states that when the time of Hazrat Ubada's departure drew close I was with him, I started to cry. He said: 'why are you crying? By Allah; if I am to be asked on the day of Judgement to give testimony then I shall give good testimony for you and if I am to be given permission to intercede then I shall intercede for you, and I shall benefit you the most I can.' After that he said: 'However many Hadeeth I heard from the prophet and they where beneficial to you I have forwarded those on to you apart from one hadeeth which I inform you of now that I am departing from this world, I heard the prophet stating that whoever bears witness that there is no god but Allah and Muhammad is the messenger of Allah then the fire of Hell is haraam on that person. as above pg 477

Hazrat Abdullah bin Amir bin Kuraiz :

When the time of departure came close for Hazrat Abdullah bin Amir bin Kuraiz and he was in his final stages, Hazrat Abdullah bin Zubair and Hazrat Abdullah bin Abbas came to him, he said to his people: 'look these two brothers of mine are in fast, make sure that their Iftar is not delayed because of my death and due to this they are delayed in their breaking of fast.' Hazrat Abdullah bin Zubair said: 'if anything could have stopped you from your generosity then it would be the pain of death but even this did not prevent you.' During this state when food was placed before the guests he departed. As above pg 478

Hazrat Abu Sufyan bin Harith:

When the time of departure arrived for the prophet's cousin brother Hazrat Abu Sufyan bin Harith his family started crying so he said: 'Do not cry for such a person who has not made a mistake with his tongue after accepting Islam nor has he made any mistake with his body.' Meaning there is only happiness for such a person at death As above pg 477

Hazrat Ikrima and his friend:

During the battle of Yarmuk a large amount of Sahabah died due to thirst even though water was present, this was because whenever water was presented to them someone else would call for it, so instead of drinking from it they would signal for the water to be passed on to that person. Ashaabe Magaazee has written that Hazrat Ikrima, Suhail bin Amr, Sahl bin Harith, Harith bin Hisham and a large group of the Mughira clan passed away in this manner, and that whenever water was brought to them they would signal to someone else. Water was brought to Hazrat Ikrima and he saw that Hazrat Suhain bin Amr was looking towards the water. He said that first pass the water to Suhail to drink. When the water was taken to him he saw that Hazrat Sahl bin Harith is looking towards the water; he said first give Sahl the water. Thus all three passed away thirsty. When Hazrat Khalid bin Walid passed over their bodies he said 'my life be sacrificed for you.' i.e. that you made such sacrifices even at this time

Hazrat Hasan bin Ali:

During the early part of Rabiul-Awwal on Thursday, the 50hijri he reached close to Ayzd. When his time of departure came close a few people came to him. They said: give us some final guidance. He said: I tell you three things, hear them and then leave me, I want to go alone to the place I am heading too. After this he said: 1 the thing you tell others to do first act upon that yourself, 2 the things that you forbid others from doing first stop doing them yourself, 3 every step you take may be beneficial for you i.e. it heads towards paradise or is destructive for you i.e. it leads you to hell) that is why think before taking any steps as to where is it leading. Fazail Sadaqat pg 479

At the time of departure his younger brother Hazrat Hussain was sat by him. Tears where flowing from his eyes and he was saying: 'O life of Hussain, tell me who gave you this poison? So that I can take revenge and take his life in exchange.' He replied: 'if my murderer is that person upon whom I have a doubt on then the creator will definitely take my revenge from him and if it is not who I think then I am not willing to kill an innocent. By Allah! The life of Hasan is in the hands of the all powerful. On the day of Judgement I shall be told to take my revenge but I shall not step in to Jannat/paradise until I forgive my murderer.'

{Peace be upon the one who gave refuge for the ones who where so eager for his blood}

Hazrat Hasan was poisoned six times during his lifetime but was not affected. On the seventh occasion in lieu of the verse when the time for their departure arrives it does not delay a second nor comes earlier by a second he returned to his creator. Khuzyatul Asfiya pg 72

When the time for departure cam he said: ‘take my bed into the veranda. He was taken out and said: O Allah I am hopeful for reward and return upon this grief that I have not faced such grief before this.’

Hazrat Saad bin Rabee:

In the battle of Uhud the Prophet said: ‘do we know what has happened to Saad bin Rabee?’ he sent a Sahabee to look for him, he started looking for him in the martyred quarter and was calling for him that he might be alive. Then he shouted and said: ‘the prophet has sent me to find out about Hazrat Saad bin Rabee.’ He then heard a weak response from somewhere. He went towards this sound to look and saw him in the midst of seven killed persons and he was taking his final breaths. When he came close Hazrat Saad said: ‘Present my Salam to the prophet and say that may Allah reward you on my behalf with such a better and greater reward than that which any Prophet had received from a follower, and give this message to the Muslims that if a Kafir reaches the Prophet in the state that there is still light in one of yours eyes meaning that one of you is still alive then no excuse will be acceptable to Allah. He said this and departed from this world. Hikayaat Sahabah pg 192

Hazrat Mus’ab bin Saad:

The flag of the Muhajeroon was in his hand during the battle of Uhud. When the Muslims became scattered in distress he stood firm. A Kafir came close to him and attacked him with his sword and cut off his hand so that the flag may fall and the Muslims be defeated. He immediately put it into his other hand. He cut off his other hand too. He placed both his remaining arms together and stuck the flag next to his chest so that it would not fall. He then shot an arrow due to which he was

martyred but he did not let the flag fall whilst he was alive. After this the flag fell which was picked up immediately by another. When the time came to bury him, he only possessed one sheet which did not cover his whole body. If you covered his head then his feet would remain uncovered and if you covered his feet his head would become uncovered. The prophet said that the sheet should cover the head and the leaves of Izhkir be placed on his feet. As above pg 85

Hazrat Khubaib :

When he was about to be hanged he was aked for his final request that if you have any final wishes then speak. He said that I be given the opportunity so that I could perform two rakaats as it is the time to depart this world and the time to meet Allah is close. Thus he was given time to complete this. He calmly performed two Rakaats and then said that: 'if I did not have this concern that you would feel I am taking up time due to fear of death I would have performed a further two rakaats. After that he was hanged. A few moments prior to his being martyred he prayed: 'O Allah; is their not a person who can convey my final Salam to the prophet ?' Thus the prophet received his Salam by Wahee prophecy. The Prophet replied: 'Wa-Alaikumusalaam O Khubaib.' And informed his companions that Quraish have martyred Khubaib. When Hazrat Khubaib was placed to be hung, forty Kafirs attached him with spears from all four directions, and wounded his whole body. At this moment someone asked him taking oath that would you wish that Muhammad was killed instead of you and you be released? He replied: 'By Allah the Greatest, I would not even wish that my life be exchanged in return that a thorn was to prick the prophets . Hikayat Sahabah p g 67,68

Hazrat Abdullah bin Jahsh :

Hazrat Abdullah bin Jahsh said to Hazrat Saad bin Abi Waqas in the battle of Uhud: 'O Saad, lets pray together, each of us supplicate for our needs and the other states Ameen because then there is more chance of acceptance.' Both of them went to a corner to make prayer. Firstly, Hazrat Saad made prayer and said: 'O Allah, when battle commences tomorrow then have a brave powerful person combat with me who attacks me very hard and I also attack him strongly, then give me victory over him so that I can kill him in your path and obtain his booty.' Hazrat Abdullah said Ameen and after that Hazrat Abdullah made prayer: 'Have a powerful person combat with me tomorrow who attacks very hard. I attack him strongly and he also attacks me robustly, and then he kills me, thereafter he cuts of my ears and nose. Then when on the day of Judgment when I am brought before you, you say: 'O Abdullah; why was your ears and nose cut?' I reply: 'O Allah they were cut in your path and the path of your prophet. Then you reply: 'it is the truth, they where cut in my path.' Hazrat Saad said Ameen. The next day battle commenced and both their prayers where accepted as requested.

Saad states that the prayer of Abdullah Bin Jahsh was better than mine. I saw in the evening that his nose and ears where strung on a string. His sword was also broken in this battle. The prophet gave him a branch which became a sword in his hand and which remained for a long time after him and was sold for two hundred Dinars. Hikayat Sahabah pg 81

Hazrat Hanzalah :

Hazrat Hanzalah was not involved in the battle of Uhud from the beginning. It was said that he had just got married. He had just finished sleeping with his wife and

was getting ready for bath. He had actually just sat down to bathe, was washing his hair when suddenly he heard the sound of Muslims being defeated which he could not take. He took hold of his sword in that state and went towards the battlefield, attacking the Kuffar and continued forward until he was martyred in this state. If a martyr is not in the need for Ghusl then he is buried without Ghusl, thus Hazrat Hanzalah was being buried without Ghusl bath. However, the prophet saw that the Angels were bathing him. The prophet mentioned that the Angels are giving Ghusl to the Sahabah. Abu Saa-id Saaidee states that hearing this I went to look at Hanzalah and I saw water dropping from his head. On return the prophet investigated and found out regarding his coming out to battle without bathing. This is a sign of complete bravery. It is difficult for a brave person to delay in his intentions that is why he did not even wait to bathe first. As above pg 83

Hazrat Abu Darda :

Hazrat Abu Darda came to someone who was close to death and saw that he was saying Alhamdu-lillah. Hearing this he said that: 'O brother, what you have done is so correct, because whenever Allah ordains a command he wants people to praise it.'

He used to sit by graves. Someone asked him in regards to this to which he replied: 'I sit by those who remind me of the here after and if I do not come they do not back bite me.' Minhajul Qasedeen by Ibnul -Jawzee

Abu Muslim states that I came to Abu Darda. His life was ebbing away and was saying: 'is there anyone to work for death? Is there anyone to do a deed for this day of mine? Is there anyone who will do a deed for this final moment of mine?'
Saying this his soul left his body. As above pg 578

Hazrat Abuzar:

When the time of Hazrat Abuzar's departure arrived he said: 'O death, strangle me quickly because I want to meet my Lord quickly.'

Hazrat Muawiyah bin Abi Sufyan:

When the time of departure came for Hazrat Muawiyah, he said: 'O Allah, have mercy on this sinful and cruel old man. O Allah, take away my stumbles and forgive my mistakes, and treat mildly with this persons stupidity who does not rely upon anyone but you, nor does he have hope upon anyone but you.' Saying this he started to cry inconsolably.

Muhammad bin Aqeer states that when the time of departure came close for Amir Muawiyah he was stating: 'Alas, I wish I was a hungry poor person of Quraish and had nothing to do with Khilafat.' Ihya -ul-Uloom pg 677, Vol 4

A short while before his death he said sit me down. So he was sat down. Then he remained in remembrance of Allah, Tasbeeh and Taqdees. Then he said addressing himself that O Muawiyah, you are now remembering Allah when everything has been broken, then he started crying so much that he was screaming, thereafter he recited this verse of a poem

Death will certainly come; you cannot run away from it, the thing that I fear after death is extremely frightening and terrifying.

Then he made the following prayer: O Allah decrease this distress and forgive mistakes and treat with mercy such a person who does not have hope upon anyone but you and he does not rely upon anyone but you. Then he said to his son Yazid: 'O son; when my final time comes open up my cloth Rumal) which is in the treasury, within it is the blessed clothes of the Prophet ﷺ and his blessed hair and blessed nails. When you start to conduct burial preparations put the Prophets blessed clothes with my body and place the Kafan on top of that. Place the blessed hair and blessed nails of the prophet ﷺ upon my face, my nose and my eyes. When you place me into the grave, leave me and the most merciful of merciful alone. Kitabul - Aqibah, No 94

Hazrat Amr bin Aas رضي الله عنه:

When the time of Hazrat Amr bin Aas death came close he said to his sons pointing towards the contents present in the house: 'who is going to take these items and its contents, if only they were filled with dung!' as above

Close to the time of death he called for his guards and servants. When they came he asked them: 'can you be of any use to me in front of Allah?' They replied 'no', to which he said: 'then go.' Then he called for water and performed ablution very well and said 'take me to the mosque'. He was taken to the mosque. Then he said place me with my face towards Qibla. This was also done then he started to pray: O Allah, you ordained commands on me and I disobeyed. You gave me an Amanat entrusted me and I broke that trust and you set me boundaries which I broke. O Allah, I am not sinless that I should make excuses and I am not strong enough to help my self. I am sinful and I ask for forgiveness. I am not one to stick upon sin and be proud of it. He continually recited: 'Laa ilaa ha illaa anta subhanaka innee kuntu minaz-zaalemeen' until his death. As above, number 93

Hazrat Abu-huraira :

He started to cry at the time of death. When was asked the reason for crying He replied the thing that is making me cry is that, it is a long journey and provisions are less. Belief is weak and a difficult path is ahead from which you could fall into Paradise or in Hell. As above

Imam Ahmad bin Hanbal:

Imam Ahmad bin Hanbal was the leader of the Muhadditheen and the trustee of Sunnat. Imam was brought from Riqah to Baghdad to debate upon the issue of Khalqe-Quraan. The Khalifa and scholars of his court where of the opinion that Quraan is a creation when the Imam was in firm view of the opposite. A lot of pressure was placed upon the Imam to change his view. They scared and threatened him. But the Imam was oblivious to all this and stayed firm on the right path. When Imam Ahmad did not change his view by any means he was brought before Mutasim, upon his denial and view he was given 28 lashes by the order of the Khalifa. A fresh executioner would only give him two whips and then another lasher would come. Imam Ahmad would state upon every lash received: bring me evidence from Allah's book or the tradition of the Prophet so that I can believe this viewpoint.' Imam Ahmad was jailed for 28 weeks approx six months and during this p eriod he was lashed 34 times. Al -bidayah wan-nihayah

Muhammad bin Ismail Bukhari states that I had heard Imam Ahmad was lashed in such a manner that if one of those lashes was to hit an elephant it would scream and run. This fortitude and steadfastness of Imam Ahmad eliminated this issue of Khalqe-Quraan for ever and the Muslim Ummat was saved from this great religious danger. Muhadditheen -e-Izaam

Departure:

Imam Ahmad lived to 77 years of age. He remained ill for 9 days. There would be crowds of visitors. When the Sultan found out he put guards upon his door and in the street and appointed correspondents to keep him informed. The crowds swelled and swelled until the street was closed off. People filled surrounding streets and mosques. It became difficult to shop, buy and sell. Blood started to come in Imam Ahmad's urine. The doctor was asked and he said worry and grief has broken his insides. On Thursday his situation worsened. His student Mirwazee states: 'I performed ablution for him and even though he was in agony he guided me to perform Khilal of his fingers.' On the eve of Friday his condition worsened further. As above The son of Imam Ahmad states 'I was sat by my father at the time of his death. I had the cloth in my hand to tie around his jaws after passing. He would lose consciousness and we would think that he had departed then he would regain consciousness and at that time he would state: 'not yet, not yet.' When this occurred the third time I asked him as to why he was stating this, he said: 'son you do not know that the cursed Satan is stood by me and is biting on his finger angrily and in grief. He is saying that Ahmad you have gone out of my grasp. When he says this I say to him that I have not got out yet.' i.e. until my life does not leave my body I am not certain.

Imam passed away on the 12th Rabiul-Awwal 241hijri. The whole city was overwhelmed. No one had seen so many people for a Janaza. The amount of people for this Janaza was estimated at 800,000 men and 60,000 women. as above

Meetings during dreams:

Ahmad bin Muhammad Lubde states that I saw Imam Ahmad in a dream. I asked him how he fared in front of Allah. He said: 'he forgave me and said: 'O Ahmad remember you took sixty lashes for me?' I replied yes I do remember. Allah

then replied: ‘I have made myself permissible for you that you may take enjoyment by its sight.’

A Tarsusee dweller of Tarsus prayed to Allah that O Allah show me the grave of dwellers so that I can ask them regarding Imam Ahmad that how he has fared with you. He says: ‘after ten years I saw a dream that people came out of their graves and all of them are wanting to speak to me. They said to me ‘you have been praying to Allah for ten years so that you can see us and ask from us regarding such a person that from the time he has separated from you the Angels are lavishing him with ornaments under the tree of Tuba.’ Abu Muhammad Abdul-Haq said that showed Imam Ahmads his high stature, his esteemed position and rank. This is the only way the Angels could describe his position and display his high rank. Kitabul -Ruh

Muhammad bin Khuzaimah states ‘I saw Imam Ahmad in a dream after his departure that he is walking in a proud manner. I asked him regarding his walk’. He replied: ‘I have to go to Jannat’. I asked ‘what Allah did with you’. He said, ‘he forgave me and placed a crown on my head and slippers Nalain on my feet and then he said: ‘O Ahmad, this is because you did not call Quran a creation, then he said to me: recite that prayer that you have received from Sufyan Thauri’. I recited:

‘Yaa Rabbe Kullu shaiy-in bequdrateka, Alaa kulle shaiy-in ighfirlee kulle shaiyin, wa laa tas-alnee an shaiy-in.’

Then Allah said: ‘this is Jannat, enter within’. ‘I went in.’ Zaheerul -asfeyaa, pg 313 the meaning of the prayer above is that O Lord, by your mighty and power over everything forgive me, all my sins and do not question me over anything.

Hazrat Imam Bukhari:

Abdul-wahid Tawse who was one of the great saints of his time saw a dream that the Prophet ﷺ and his companions where stood waiting for someone at the head of the path. He gave salaam and asked the prophet ﷺ: 'who are you waiting for?' The prophet ﷺ replied: 'I am waiting for Muhammad bin Ismail Bukhari.' He says, a few days after this I heard the news of Imam Bukharis passing away. When I investigated the time of death from people I realized it was the same time as that when I saw the prophet ﷺ waiting in the dream. Bustanul -Muhaddetheen pg 181

Imam Muslim:

Imam Muslim passed away on the Sunday, 25th Rajab 261hijri. Janaza was conducted on Monday and he was buried outside Naishapur in Nasir Abad.

Allaama Zahabee states that his grave has become a magnet for visitors. The story surrounding Imam Muslim's death is very strange. It is stated that during lesson Imam Muslim was asked regarding a particular Hadeeth which he unfortunately could not recall. Upon arriving home he was given a basket of dates. He became so occupied in searching for this Hadeeth; he slowly ate all the dates and found the Hadeeth. Eating all of these dates inevitably became the cause of his death. By this you can see Imam Muslim's depth in study and his engagement thereof. After his death Abu Hatim Razee asked him how he fared in a dream to which he responded: 'Allah has made Paradise permissible for me.' Zafarul -Muhasseleen be-Ahwalil-Musannefeen, pg 119

Hafiz ibne-Hajar Asqalaanee:

According to most researchers this beacon of knowledge passed away on a Saturday 28th Zil-hajj 852hijri after Isha. He was 79 years 4 month and ten days of age. The reason for his death was severe Ishal. During his illness the Chief justice Sad-uddin Dehri came to visit him and asked him how he was to which Hafiz said a few verses from the poem by Allamma Zamaksharee. As above pg185

The great Imam Abu Hanifa:

After the incident effecting the family of the Prophet namely Karbala, various persons attempted to overthrow the government. Muhammad Zunnafs Zakiya raised the flag of rebellion in Madina and his brother Ibrahim bin Abdullah, upon his advice raised the flag of rebellion against Mansur in Kufa. Imam Saab assisted them. It is well known that Khalifa Mansur offered the position of Judge to Imam Saab which he subsequently declined, due to which Mansur jailed him in 147hijri. Historians are of the view that the reason why Mansur dealt with him severely was not because he declined this judicial appointment but rather because he leant support to Muhammad and Ibrahim which Mansur knew about. Mansur poisoned Imam Saab without his knowledge. When Imam Saab realized this he prostrated in Sajda and in this state passed away in Rajab150hijri. Bidayah, wannihaya pg107, vol 10; Muhaddetheen Izam pg 57

Hazrat Imam Nasai:

Imam left Misar Egypt in Zil -qad 302 hijri and from there came to Ramalah, a place in Palestine. Because there was extreme elements of Kharijiyyat and Nasebeeyat in Syria by the long governing Ummayyad family, the public where disillusioned with Hazrat Ali. That is why Imam Nasai came to Damascus and in the Jamea mosque of Damascus mounted the Mimbar and started reciting from the book of the attributes of Hazrat Ali. He had just got through a small part and was mentioning where Amir Muawiya had said that: 'it is enough for Muawiyah that he gets out of this all square.' In another authority which seems to be more correct it states that: I have not received any Hadeeth regarding his attributes bar the hadeeth 'Laa ashbau-Allah batanahu.' Upon hearing this the public became angry and accusing Imam of Shi-ism started to beat him. Imam Saab received critical injuries to his private areas due to which Imam Saab became very critical. People brought him home in this state. Imam Saab requested that take me to Makkah so that my death can occur there. Thus reaching Makkah he passed away in this state.

Imam Saab passed away on Monday 13th Safar 303hijri. In some reports it states that he passed away in Shaban and was buried in Ramala. He died at the age of 88 years. Muhadditheen Izaam pg 245 -246

Hazrat Imam Shafee:

Muzanee was by the side of Imam Shafee at the time of his death. He enquired of him to which Imam Shafee replied: 'the time has come to depart from this world, to separate from friends, to face up to bad deeds, to drink from the cup of death and to come forth before Allah. I do not know whether my soul will be taken towards paradise so that I may congratulate or towards hell so that I lament.' Kitabul - Aqibah

The great saint Qutbul -Aqtaab My beloved Shaikul-hadeeth Hazrat Molana Muhammad Zakaria – nawwarullahu marqadahu:

Final affection:

During the final few days of Hazrat's illness, a letter arrived from a student of our Darul-uloom which contained his state mentioning his mistakes and faults and also regarding his servitude. Sufi Iqbal read this letter to Hazrat in my absence. Hazrat was extremely happy at this letter and said to him that 'when Yusuf comes let me know, I shall kiss his face.'

When I came he said: 'Come here, so I can kiss you.'

I went forward and kissed the blessed forehead and hand of Hazrat. Hazrat said: 'I called you so that I could kiss you, I felt extremely happy hearing your students letter. Write many prayers for him on my behalf and that whoever thinks himself to be something is nothing.'

Conversation with the Angel of death:

A few years prior to his death Hazrat Sheikh traveled from the Holy Land to India. One day after the midday meal, once the guests had left, Hazrat was laid down in his room in the mud house and just in front of the bed Molana Ahmad Muhammad Lulat Kirmali Gujarat, Sheikul-hadeeth of Baruda and Molana Mazhar Alam Muzaffar Puri, principle of Al-Rashid-Islamee, Canada where lying on their respective beds and the gate of the veranda was closed from the inside. These two where still awake and they heard that Hazrat Sheikh was speaking to someone. They where astonished that no one else was in the room so who is Hazrat speaking with? Hazrat Sheikh had just lain down and would still be awake. Also never in his whole life time has Hazrat been

known to have spoken in his sleep and neither, even in severe illness, has Hazrat ever been heard to make any sort of sound whatsoever. These two could only hear sounds of a long conversation but could not make out the words. They enquired of Hazrat at Asar time when performing Ablution that who was Hazrat speaking to after lying down. Hazrat flicked a handcup of water toward them lovingly and said: 'Ehm, you heard that,' after this he said: 'the angel of death had come and I was speaking to him.'

Meeting with the Angel of death whilst awake:

During the final few days I was performing ablution for Hazrat so Hazrat asked who is this? I replied: 'Yusuf.' He replied that: 'the Angel of death came again today.' I enquired as to whether Hazrat saw a dream. He replied: 'No. I was laid down awake when he came and smilingly spoke with me for some time. This was the second time Hazrat met with the Angel of death whilst awake.

Mufti Maqbool Saab narrates Hazrat's first meeting with the Angel of death 25-30 years prior that: 'A large spot formed on my forehead. I was receiving Hakimi treatment when I was informed regarding a specific treatment that would get rid of all the pus formed. It was a Ramadan night and there was still a long time before Sehri. The pain became so unbearable that I thought this to be my final time. I forced everyone in the house to have Sehri. I thought that if I was to die then all of these would be deprived from Sehri. During this pain I sometimes would open my eyes and at other times close them thinking that the Angel of death would come at any moment, but this pain was due to the settling of this spot. Slowly I regained consciousness. The next day according to my habit I was upstairs in the Library with the backdoor to the stairs closed behind me when a beautiful man came before me. I asked that who are you? He replied: 'the same person that you where waiting for last night.' I said then take me away to which he responded: 'not yet.'

Meeting the Angel of Death in dream state:

When Hazrat was admitted into hospital during his second trip to Britain, we found his state to be a cause of considerable anxiety the day after, so much so that we had made arrangements for a private jet from London to Madinah. When Hazrat recovered and came back to Darul-uloom and this was mentioned Hazrat said: 'Do not worry about my death, I will not die yet, I have been promised.'

After this he said: 'you must be aware of the time I met the Angel of Death in my dream that once I became ill in Makkah. During this period I saw a dream. I saw that a beautiful young man came to my side. I enquired that who are you? He replied: 'the Angel of Death.' I responded let's go then, to which he replied that not here, when you reach Madina I shall come there.'

After that when I came to Madinah after Makkah I saw in my dream that we were leaving. I said that you had said that when you arrive in Madinah that is when I shall come. Now I have arrived. He said smilingly: 'some further work is required of you yet.'

Three days prior to his death Hazrat pointed towards the corner and said: 'Look, Satan is stood there, do you see him?' He had arrived according to his ritual which is mentioned in Hadeeth but how can he have the nerve to step forward

Three to four days prior Molvi Najeebullah was assisting Hazrat in Istinjah. I was in the next room. It was after twelve o clock at night. Someone screamed from outside: 'Najibullah! Najibullah!' I came running immediately but there was not a soul present.

A very similar incident like this happened with my Mother; she had finished recitation of the Quran and wanted to do Isal-e-Sawab to someone who had passed away. Someone shouted out her name really loudly even though bar two or three persons in the house who knew her name, no one else was present. Indeed this is a scream from the unseen/unknown, only Allah knows the reason.

Final illness:

Doctor Ismail Saab Memane has written regarding Hazrats departure in much detail. He writes that: On the eve of Sunday, 16th May 1982 Hazrat was close to unconsciousness. The next day he was completely unconscious from Fajar. The whole of Sunday was spent unconscious that whichever side Hazrat was laid down upon he would remain. He did not make a sound, or any movement, or even cough. After feeling his pulse and blood pressure there would be confidence that there is no immediate danger. Different treatments were tried. The completion of Bukhari was conducted on Sunday evening which was completed over two days after which his son Molana Talha performed Dua with great insistence. Yaseen was also completed by Sheikh Muhammad Alawee Maliki in Makkah.

He was stating Allah, Allah in the morning, Ya Kareem, Ya Kareem or Aw Kareem after Zohar. Sometimes he would state: Ya Haleem, Ya Kareem. He kept repeating Ya Kareem at various intervals until the end. This useless one also took advice from various doctors continuously in regards to treatment especially from Doctor Ashraf, Doctor Ayub, Doctor Sultan, Doctor Mansur and Doctor Abdul-Ahad etc. In regards to blood tests etc Doctor Insiram Saab was very helpful. However his Liver and Kidneys where becoming weaker and weaker. Blood and urine samples where constantly taken and tested. Food was stopped. Food was given via glucose and other bottles. Juma was performed on 11th May with Jamat in Haram Sharif in front of the main gates of Madrassah Shareeyah.

Departure:

His health seemed well until the morning of Sunday 23rd May. After Zohar on the 23rd of May he had difficulty in breathing which was treated immediately. A half hour before Maghrib when I was at the Doctors, Hazrat's servant Molvi Najibullah called and informed me by phone that Hazrat's health has deteriorated, thus I immediately came and saw that Hazrat's breathing was with much difficulty which was causing anxiety to Hazrat. He was finding it very difficult to breathe. After observation I concluded that injections be administered due to which Hazrat became relaxed after a few minutes and his breathing became normal. After Isha until I went home he seemed better and Hazrat was making little conversation however the worrying thing was that Hazrat had not needed the toilet since yesterday Zohar. At 8'o clock the next morning Hazrat started to have difficulty breathing again. Different treatments where discussed to relieve this and toilet issues due to which Hazrat did use the toilet between Zohar and Asr. Oxygen and Injections where used to help breathing. He remained restless until 12 noon. Sometimes Hazrat would say, 'seat me', sometimes 'lie me down,' sometimes 'give me medicine,' at intervals he would state Ya Kareem, Aw Kareem aloud. This useless one meaning Doctor Ismail Saab Meman as he was with Hazrat the whole duration sometimes Ha zrat would squeeze his hand very hard. Close toeleven o'clock when Al-Haaj Abul-hasan raised his pillow he looked towards me and enquired that: 'Is Doctor Saab there?' Abul-Hasan replied that this is Doctor Ismail. Hearing this he looked towards me and smiled. This was the last conversation by Hazrat. After this he kept on repeating 'O Karim, O Karim.' This remained until Zohar. After Zohar he became completely relaxed, which remained until the end. I continued to check and monitor the blood pressure and pulse etc. Just prior to his final moments his son Molana Talha Saab asked: 'Is this the final time?' I nodded to which he started to recite 'Allah, Allah' aloud. During this state Hazrat sighed loudly a couple of times by which his eyes finally closed and his soul departed. It was exactly 5.40, one and a half hours before Magrib. Innaa Lillahe wa innaa ilaihe Raajeoon The person who spent his whole life following the Sunnat, amazingly also received the honour of departing from this world on a Monday between Asr and Magrib. I cannot describe the state of those present on this occasion. At the time of his departure his son Molana Muhammad Talha Saab,

Molana Aqil Saab, his son Jafar Al-haj Abul-Hasan, Molvi Najebullah Saab, Molana Yusuf Motala Saab, Hakim Abdul Quddoos Saab, Molvi Ismail Saab, Molvi Nazir Saab, Doctor Ayyub Saab, Hajee Dildar, Asad, Abdul-Qadeer and I were present.

Funeral arrangements:

Funeral arrangements started immediately. Doctor Ayub was sent to the hospital immediately to obtain the certificate. Discussions arose between Hazrat's son Molana Muhammad Talha Saab, Molana Aqil Saab and other close associates in regards to whether burial should be after Isha or after Fajar. Due to the information received that certain close acquaintances where to arrive here from Makkah and their respective times of departure was known in lieu of which they would most definitely arrive by Isha, it was decided that Janaza prayer should proceed at Isha and should not be delayed until Fajar. This was also announced. However there was regret that these close acquaintances who where eagerly anticipated could not arrive at the appointed time due to transportation problems on the way. Further because the announcement had been made for Isha this could not be re-scheduled at such short notice. Everyone was notified by telephone. Bath was conducted after Magrib under the direction and guidance of Molana Yusuf Motala Saab and Molana Aqil saab. There was a large congregation of Hazrats close personnel who wished to participate in this blessed act. The following are worth mentioning from amongst those who participated in Bathing: Molana Yusuf Motala Saab, Al-Haaj Abul-Hasan, Molvi Najibullah, Hakim Abdul-Quddoos, Aziz Jafar, Shah Ataul Muhaimin ibne Shah Ataullah Saab Bukhari, Sufi Aslam, Molvi Siddique, Molvi Ihsan, Qazee Abrar and Abdul-Majeed etc.

Doctor Muhammad Ayub who went for the certificate returned a full two hours later and said that there were certain regulations preventing him from obtaining the certificate. Thus his son Molana Talha Saab was also sent with him. The grave yard employees where asked to dig the grave but they declined stating that they could not prior to sight of the certificate. There was only three quarters of an hour left for

Isha. Again the above discussed that because it seems difficult for the grave to be dug by Isha, the Janaza should be postponed until Fajar. After this Sayyed Habib Saab arrived and said that I myself have told them the place of burial and digging has commenced. About 20 minutes later the certificate from the hospital also arrived with news also that the grave was dug and ready. The coffin had also arrived, thus fifteen minutes prior to Isha all arrangements had been completed. According to the first discussion the funeral was brought to Haram Sharif from Babus-Salaam. Straight after the Fardh prayer of Isha according to most narrations the Imam of Haram Shaikh Abullah Zahim led the Janazah prayer and the Janazah was taken to Jannatul Baqee from the Door of Jibraeel. The crowd was enormous. Such a crowd would probably not have been seen in a Janazah prior to this. According to Hazrats wishes the grave was dug in the vicinity of Ahle-Bait and close to the grave of Hazrat Saharanpuri. His son Molana Talha Saab and Al-Haaj Abul-Hasan went into the grave and closed it. In this manner Hazrats wish was complete.

Concern over his close acquaintances:

Something special that struck me is that one day prior to his departure Hazrat asked each person individually that: ‘what are you doing?’ He asked Sufi Iqbal Saab, Al-haaj Abul-Hasan and me directly. His son Molana Talha was in the next room. He sent someone to ask Talha in regards to what he is doing. All answered that they were either doing Zikr, reciting etc. I was asked and before I could answer Abul-Hasan replied that: ‘this Doctor is going to treat some patients.’ Hazrat replied: ‘is this also a job?’ In short even though Hazrat had reached his final time he was still worried in regards to his acquaintances and what they were doing.

Glad tidings:

After his burial, one of Hazrat’s authorities saw him that someone was saying : ‘All eight doors of heaven were opened for him.’ Another felt him reciting Salaat and

Salaam upon the blessed grave of the prophet ﷺ, as if the prophet ﷺ was saying that your Shaikh has been given a place in Ala Illiyeen. Such a person is one in a million. Hazrat Shaikhul -Hadeeth Molana Muhammad Zakariyya Saab- by Abul-Hasan Ali Nadawi pg 177-182

Hazrat Ayas bin Qatada Abshamee

He looked in the mirror one day and saw white hair on his head, upon which he said: 'with the commencement of white hair you should do nothing but prepare for the hereafter as the time to depart from this world has arrived.' After this he worked extremely hard in the purs uit for the hereafter One day after the Juma prayer he came out of the mosque and said looking up into the sky: 'May your coming be auspicious, I have been waiting eagerly for you,' then he said to those around him: 'when I die take me to Malhoob and bury me there.' After this his soul left his body and he fell down. Fazail Sadaqaat pg 480

Hazrat Abdullah bin Mubarak:

When the time of death came upon Abdullah bin Mubarak he laughed and said: 'for things such as these, workers should work for.' The rewards and niceties of the hereafter must have opened on to him Also when the time for his departure came close he said to his servant Nasr that: 'place my head onto the ground.' He started to cry upon which Abdullah enquired the reason for his crying. Nasr replied: 'You used to spend your life in easement and pleasure and now you are placing your head onto the ground and dying like a pauper.' He replied: 'stay quiet, I had made a prayer to Allah that my life be as the rich and my death be that of a pauper.' Fazail Sadaqaat pg 472

Then he said make me recite the Kalimah and until I do not say anything else then do not repeat it. Ihyaul -Uloom pg 679 vol 4

He passed away in Ramadan 181. After his death a pious person saw him in a dream and someone was saying that: Ibnul-Mubarak has reached Firdaus-Ala. Bustanul -Muhadditheen pg 103

Sakhar bin Rashid states that I saw Ibne-Mubarak in my dream and I asked him that did you not pass away? He replied: 'Of course.' I then asked that what did Allah do with you? He replied: Allah bestowed me with such forgiveness due to which no sin has remained. I asked: 'what happened with Sufyan Thauri?' he replied: he is with the Prophets, the Siddeqeen, the Martyrs and the pious ones. Kitaburruh by Ibnul Qayyem pg 58

Hazrat Khair Bur Baaf:

Abul-Hussain Malike states that I stayed with Hazrat Khari Nur Baaf for many years. Eight days prior to his death he said: I shall pass away on Thursday evening at Magrib time and be buried after Juma ,don't forget. Unfortunately I forgot. On the morn of Friday someone told me of his departure upon which I came immediately to participate in his Janaza. On the way I met people coming from his house saying that he will be buried after Juma. I reached his house. I enquired over his death when a person who was present at the time of his death said that last night close to Magrib he lost consciousness after which he regained conscious, thereafter he turned towards a corner of his house and said: 'wait a moment, you have been ordered to do one thing and I also have been ordered to do one thing but the thing you have been ordered to do will not be missed however the thing I have been ordered to do will be missed, thus wait a moment so I can complete that which I have been ordered to do.' After that he requested water and performed fresh ablution, performed prayer, then he laid down extending his feet and passed away. Someone saw him in a dream and enquired from him. He replied: don't ask me this; I have rid myself from your foul rotten world. Fazail Sadaqaat pg 483

Hazrat Ahmad bin Kizrawaye:

Muhammad bin Hamid states that I was sat by Ahmad bin Kizraweye at the time of his death, his final time had approached. He was 95 years of age. Someone asked him a question upon which tears filled his eyes and he said: 'for 95 years I have been trying to open a door and I am concerned that does is open with glad tidings or with bad news. Where do I have the time to answer your question?' During this his creditors appeared hearing that he was close to death as he owed seven hundred Ashrafees. He said: O Allah! You have ordained Rahan security so that the creditors can remain secure, now you are making these people forget this security, i.e. they were satisfied and secure whilst I was alive, however now I am going fulfill these debts.' At that same moment someone knocked and said: Where are Ahmad's creditors and he repaid all his creditors and he departed from this world.

Hazrat Umar bin Abdul-aziz:

A dream:

The wife of Hazrat Umar bin Abdul-Aziz, Fatima bint Abdul-malik states that one night Umar bin Abdul-Aziz woke up and said that: I saw a very good joyous dream. I said tell me my jaan. He replied: I shall not tell you until the morning. Thus in the morning he went to the mosque for prayer and returned home. I found this opportunity precious and requested to hear this dream. He said: 'I saw that someone took me into an open wide green field. It seemed as if the earth was covered with emeralds. Then I saw a white silver palace within that. Then I see that a person comes out from there and announces that: Where is Muhammad bin Abullah bin Abdul Muttalib, the Prophet of Allah ﷺ? Then I see that the prophet ﷺ came and entered that palace. Then a second person comes out from this palace and announces that: where is Abubakr bin Quhaafa? Then I see that

Hazrat Abubakr comes and enters that palace. Then a third person comes out of the palace and announces: Where is Umar bin Kattab? Hazrat Umar comes and enters the palace. Then a fourth person comes out of the palace and announces that: where is Usman bin Affaan? He also arrives and enters therein. Then a fifth person comes out and announces that: Where is Ali bin Abi Talib? He also comes and enters into the palace. Then another person comes out and announces that: where is Umar bin Abdul-Aziz? I also got up and entered that palace. I reach the Prophet . The companions of the prophet surround him. I think in my heart that where should I sit. In the end I sit next to my granddad Hazrat Umar. Then I look closely and I see Hazrat Abubakr and Hazrat Umar to the right and left of the Prophet respectively. I look even closer and I see someone else sat between the prophet and Hazrat Abubakr. I enquire after him and am told he is Hazrat Esa. Then I hear a sound from behind the curtain of light that: 'O Umar bin Abdul-Aziz the path that you are on, grasp it with strength and remain steadfast on it. Then I get permission to come out. I look back and suddenly I see Hazrat Usman coming out behind me saying that: Alhamdulillah, Allah has helped me. Behind him Hazrat Ali is coming stating: Alhamdulillah, Allah has forgiven me.

On another occasion Hazrat Umar bin Abdul-Aziz said: I saw the prophet in a dream, Hazrat Abubakr and Hazrat Umar are sat beside him. I also gave Salam and sat down. Then what do I see that Hazrat Ali and Hazrat Muawiyah are brought forth and after entering the house the door was closed. I continued to observe. Then very soon afterwards Hazrat Ali came out stating: By the Lord of Kaba, my argument has been resolved. Then Muawiyah came out stating: By the Lord of Kaba, Allah has forgiven me.

Another person also saw such a dream regarding Hazrat Umar bin Abdul-Aziz. Thus he came to Hazrat Umar and said: 'I saw the prophet in a dream. To the right of the prophet was Hazrat Abubakr and to the left Hazrat Umar and two persons had come along arguing. And you O Umar bin Abdul Azia are sat in front of those

two. Then the prophet ﷺ said to you: 'O Umar bin Abdul Aziz when you do something do it like these two meaning Abubakr and Umar.' Hazrat Umar asked the person to swear on oath that he saw this dream upon which Hazrat Umar started to cry. Kitabu -Ruh by Ibnul-Qayyem pg 70-71

Fear of Allah:

Hazrat Maimoon bin Mehran states that once I went with Hazrat Umar bin Abdul-Aziz to the graveyard. When he saw the graves he started to cry. Then he turned his attention towards me and said: 'O Maimoon! These are the graves of my forefathers Banee Umaiyyah, look it seems as if they never participated in the enjoyment of the worldly life. Do you not see them fallen? They are facing exemplary situations. Troubles have afflicted them. Insects have made their bodies' their home. Then he started to cry and said: 'By Allah; I do not find anyone more fortunate then he who reaches the grave and is saved from Allah's punishment. Minhajul -Qasedeen by Ibnul-Jawzee

It is narrated that a few days prior to his death Ibne-Abi Zakariya or another scholar came to him and both of them where discussing the hereafter and crying and where praying that Allah take their lives. Suddenly, a small child of Hazrat Umar bin Abdul-Aziz came crawling on the floor upon which Hazrat Umar bin Abdul-Aziz said: 'O Allah; take this Childs life with ours because he is beloved to me.' The narrator states that approximately a week later all three of them passed away. Kitabul -Aqibah pg 66 no.104

Desire for death and Departure:

This same Maimoon bin Mehran states that: ‘Hazrat Umar bin Abdul-Aziz during this period would pray for death frequently. Someone said that don’t do that; Allah has by you brought to life many Sunnats of the Prophet and has removed many innovations Bidats that had come to, he replied: that can I not be as the pious one Hazrat Yusuf who supplicated: ‘Rabbe Tawaffanee musliman wa alhiqnee Bissaaleheen’. O Allah! Give me death in the state of Islam and join me with the pious ones Close to his death Muslima said that the monies provided for your funeral cloth Kafan is so less that only standard cloth can be purchased, permit me to increase upon this amount. He said: “bring the cloth to me”, he looked at the cloth for a while then said: ‘if my Lord is happy with me then I shall receive a better Kafan than this immediately, however if my Lord is not happy with me then whatever Kafan I shall have on will be taken away harshly and be replaced with a Kafan of the fire of hell.’ After this he said ‘sit me down’. He then said: ‘O Allah; the things you commanded me to do I could not fulfil them; the things you forbid me to do I disobeyed you in those’, he said this statement three times. After this he said: ‘If you where to pardon me then it is your favour and if you where to punish me then that is not oppression.’ Then he said: ‘Laa ilaa ha Illalllah.’ After this he departed from this world. During this period he also said: ‘I am observing a group of people they are neither human nor Jinn.’ In another narration it states that close to his death he removed everyone from around him and said that: ‘no one should remain here.’ Everyone went out and looked through a gap that he was saying: ‘very blessed is the coming of those who are neither human nor jinn. Then he recited the following verse from Surah Qasas Fazail -e-Sadaqaat pg 474-475 “tilkad -darul-akhiratu- naj-aluhaa-lillazeena” this here the house of the hereafter, I have made for those who do not intend mischief or harm in this world.

During the time of his death a doctor was with him who said that the Amirul-Mumineen has been poisoned that’s why I have no hope of his recovery, Hazrat Umar bin Abdul-Aziz said that: ‘You should not have hope of recovery for a person that has not been poisoned.’ The doctor enquired: ‘did you already realize that you

have been administered poison?' Hazrat Umar bin Abdul-Aziz responded that: 'I realized immediately when the poison reached my stomach.' The Doctor said: you must take medication else it will be fatal for your life. He said: that where my life would go to Allah is the best place for it to go. By All ah; if I knew that by my ear there is something that could cure this I would not reach out for it. Then he said: 'O Allah; choose Umar to meet with you.' He passed away a few days after this. Fazail - Sadaqaat pg 474-475

In one narration it states that when the time for his departure came he started to cry. Someone said: 'O Amirul-Mumineen; why are you crying; Allah has brought many Sunnats to life via you and displayed justice.' He said: 'will I not be made to stand up in the plane of Judgment and be asked in regards to everyone? By Allah, if I had been just I would still be concerned that I would not be able to answer in front of Allah unless Allah gives me the ability to, and now when I am in the situation that I have not always been just I am extremely worried.' Saying this he cried profusely, Ihya -ul-Uloom in Urdu pg 477-478, Vol 4

Fatima bint Abdul-Malik the wife of Hazrat Umar bin Abdul-Aziz states that: 'Hazrat Umar bin Abdul-Aziz used to make the following prayer during his final illness: 'O Allah; do not inform people of my death even if it is just for a little while.' Thus the day when he passed away I went away from him into another house, there was but a door between us, I heard him recite the verse: tilkad-darul-Akhiratu-Najalu-haa… then he went quiet. When I didn't here anything from his direction for a while I sent a servant that look to see if he is asleep. When he went to him he screamed. I leapt to look what happened and saw he had passed away. Allah had accepted his prayer and his death remained unknown to anyone for a while. As above

Prior to his death someone requested him for advice. He said I warn you of the state I am in right now because you also will be like this one day. As above

Gladtidings/sightings in dream:

Abdullah bin Umar bin Abdul-Aziz states that: 'I saw my father in a dream, he was in a garden and he gave me a few applies, I enquired that which deed did you find best/most beneficial? He replied: 'Astagfar asking for forgiveness' I deduced from this dream that I would have sons.'

Muslimah bin Abdul-Malik saw Hazrat Umar bin Abdul-Aziz in a dream and asked: Amirul-Mumineen, I wish I could find out what happened to you after your death? He replied: 'O Muslimah; now I am free, By Allah I am relaxed,' he asked: where are you now? He replied: 'In the garden of Eden, with the guided leaders.'

Hazrat Ibrahim bin Haanee:

When the disciple of Imam Ahmad bin Hanbal namely Ibrahim bin Haanee was close to his final time he was in the state of fast. He asked his son Ishaaq: 'Has the sun set?' he replied: 'it hasn't yet but dear father, in such an illness it is permissible to open a farz Fast, and you have a Nafl Fast so break it.' He said: 'wait!' After this upon seeing something he said: for these types of things a person should continue to do good deeds. This is pointing towards the Quranic verse: Inna Haazaa lahuwul Fawzul-Azeem. Le misle Haazaa Fal-Yamalil-Amiloon wherein Allah states that Indeed this is a great success, and to achieve this success the ones that work should work towards after this his soul departed. Fazail Sadaqaat pg 481

Hazrat Makhool Shamee:

Hazrat Makhool Shamee was ill. Someone came to him and said: May Allah give you health. He replied; 'Never; to go to the Almighty from whom I can only expect goodness is better then staying with people from whose wickedness I can never be content from.' Fazail Sadaqat pg 482

When he was dying he was laughing. Someone asked that is this the time of laughing. He said: 'why shouldn't I laugh when that time has arrived that the people I was afraid from I am departing from them permanently and the lord with whom I rest all my hopes I am going to quickly.' As above pg 479

Hazrat Amir bin Abd Qais:

Amir bin Abd Qais would always pray one thousand Rakat Nafl prayer daily. When the time of his death came he started to cry. When he was asked the reason for his crying he responded: 'I remember the following statement of Allah that 'Innamaa-yataqabbal-ullahu minal muttaqeen,' that Allah only accepts from the God fearing.' Kitabul -Aqibah

Seeing him cry someone else said that you have made so much effort yet you still cry, he replied: 'I am not crying for fear of death or for greed for this world, I feel sorrow that I am missing out on the midday fast from the summer/hot season and from the late night Tahajjud prayer of the cold season.' Fazail Sadaqaat pg 478

Abdul Malik bin Itab Laisee states that I saw Amir bin Abd Qais after his death in my dream and I asked that what deed did you find the best? He replied: 'the one wherein you intend Allah's happiness.' Kitabur -Ruh by Ibnul-Qayyem pg 69

Hazrat Ali bin Saleh:

Hazrat Abdullah bin Musa states that when Ali bin Saleh died I had gone away on a journey. When I returned from my journey I went to offer my condolences to his brother Hasan bin Saleh. When I got their, I started to cry. He said: 'listen to the way he passed away before you cry, it is amazing. When the final time came for him he asked me for water. I took water to him and he said: 'I have already drunk.' I enquired: who brought you water? He replied: 'the Prophet ﷺ came with a great amount of Angels lined up and fed me water.' I thought that maybe he is seeing things that's why I enquired further that how were the lines of Angels? He replied: 'above and below like this,' and he put one hand on top of the other to show me.' Fazail Sadaqaat pg 479

Hazrat Habib Ajami:

Hazrat Habib Ajami who is a very famout saint was very frightened at the time of death. Someone said that such fright from you does not make any sense. You have never been like this previously. He replied: the journey is long and I have no provisions. I have not seen the route before this. I have to meet my Lord and leader who I have not met before. I have to see such frightening things the likes of which I have not seen before. I have to lie beneath the soil alone until the Day of Judgment without any close friends. After that I have to stand in front of Allah. I am afraid that I may be asked that Habib, from your sixty years bring forth one Tasbeeh which has not had any interference from Shaitan, and then what will I say?' As Above pg 48

Hazrat Fatah bin Saeed:

Abu Saeed Muselee states that Fatah bin Saeed went for Eidul-Adha and returned late from Eid prayer. On the way back he saw smoke coming from everyone's house from cooking Qurbani meat, he started to cry and said: 'People have become close to you via their sacrifices, my beloved, alas if only I knew what I could sacrifice for you.' Saying this he lost consciousness and fell down. I splashed some water onto him and eventually he came round. Then he got up and walked. When he reached the streets of the town he turned his face to the sky and said: 'My beloved; you know of my long grief and worry and you know of my walking these streets, my beloved, how long will you jail me here for?' saying this he lost consciousness again, I sprinkled water onto him again, he regained consciousness and passed away a few days later. As above

Hazrat Muhammad bin Munkadir:

When the time of death came for Muhammad bin Munkadir he started to cry. Someone enquired regarding his crying. He replied: 'I am not crying because I have ever committed a sin; as far as I remember I have never committed a sin in my life. However I am crying because I may have done something which I had considered to be minor yet in the eyes of Allah it is something major.' After this he recited the Quranic verse: wa badaala hum minallahe maa lam yakunu yahtasebun which means: that such a thing revealed itself from Allah for them which they did not expect. After reciting this he said: 'I have just this worry that I may have done something which I do not realise.' As above pg 478

Abu Shuaib Saleh bin Ziyad:

Amr bin Abeed states that Abu Shuaib Saleh bin Ziyad became ill. I went to visit him and he was in his final stage. He said to me: 'Should I give you some good news? I am looking at a stranger above me here. I asked him who he is to which he has replied that I am the Angel of death, I have said to him to be gentle with me. He has said that he has been ordered to be gentle with me.' As above pg 480

Hazrat Muhammad bin Aslam Tusi:

Muhammad bin Qasim states that my Shaikh Muhammad bin Aslam Tusi said to me four days before his death: 'come I shall give you some good news that Allah has bestowed his favour upon your companion meaning upon me. The time of my death has come and it is by the grace of Allah that I do not even own one Diram of which I am answerable for. Now close the door and do not let anyone come until I depart and hear that I do not own anything which is to be divided in Meerath will) apart from this blanket, this mat, this utensil for ablution and my books. And listen, there is 30 Dirams in this bag which are not mine, rather that of my son who was given this by a relative and what can be more Halal for me than this when the prophet has said that you and your wealth is your fathers. i.e. these Dirams are permissible for me on the basis of this Hadeeth From this purchase my Ka fan to such an amount that will cover my Satar private parts. Do not take out more than that, i.e. just purchase the bottom part lungee and include my blanket and mat/canvas for my Kafan. Hence the three cloths for Kafan will be complete. Lungee, the blanket and the canvas, wrap me in these three and give my Water-pot to a poor person to allow him to do wuzu using it. He said all this and died on the fourth day thereafter. As above pg 485

The incident of the brother of Hasan bin Haiy:

Hasan bin Haiy states that on the night my brother Ali passed away he called me asking for water. I had made intention for prayer and after Salaam I took water to him upon which he said: 'I have drunk.' I asked that: how is that possible when there is only I and you in this house. He said that Hazrat Jibrael has just been bringing water, he was feeding me water and said that you and your brother are from those people upon whom Allah has bestowed his favour.' This is pointing towards a verse in Quraan which is at the ninth ruku of Surah Nisa : wa maiy-yuti-illaha- war-rasula fa

ulaika mallazeena an-amallahu…. Meaning that the ones that obey Allah and his prophet. These are those upon whom Allah has bestowed his favour. Fazail Sadaqaat pg 479

Abu Yakub Nahar Jawree:

Abul-Hasan Muzanee states that when the time of death arrived for Abu Yaqub Jawree I instructed him to recite Laa-ilaaha-Illallah, to which he looked towards me and started to laugh saying: 'You're instructing me? I swear by his honour who will never die, between me and him is only the curtain of his glory and honour, that's it.' Saying this, his soul left his body. Muzanee used to grab his own beard and say: 'a barber like me, how could I instruct a saint, how shameful that is.' And whenever he used to remember this incident he used to cry. As above pg 483

Hazrat Abu Ali Rawdbari:

Fatima, the sister of Abu Ali Rawdbari states that when my brother was dying his head was in my lap. He opened his eyes and said: 'the doors of the heavens have been opened and paradise has been adorned, and someone is saying: we will take you to such a place which hasn't even crossed your mind. Abu Ali, even though you were not wanting such a high rank but we have given you such a high rank that the Hurs of Jannat cannot wait to see you and are throwing themselves on you.' However my heart is saying: I swear by you I shall not look to anyone besides you, I spent my whole life waiting for you; it cannot be that I now take a bribe and return. Then he recited two verses from a poem which mean: 'I swear by your Haq truth I have never looked at anyone besides you with love. I can see you are making me restless with my ill eyesight, and by my cheeks which are red with embarrassment. He recited these verses and passed away.

He used to state that: I do not want Paradise and its bounties, I my Lord want you. Kitabul -Aqibah

Hazrat Abubakr bin Habib:

Ibnul-Jawzee states that when my teacher Abu bakr bin Habib was close to death his students asked him for some advice. He said: 'I advice you of three things;

1 to fear Allah;

2 to remember Him when you are alone;

3 and to fear that which I am facing i.e. death;

I have spent 61 years but they have passed so quickly that today it seems to me that I have not even seen the world.' After this he said to someone sat next to him: check to see if there's any sweat on my forehead or not? He said yes there is to which he responded: Thanks be to Allah, this is the sign of death upon Iman Belief mentioned in Had eeth and after this he passed away. As above pg 481

Hazrat Rabee bin Kuthaim:

Some people asked Rabee bin Kuthaim during his final illness that should we not call a Doctor for you. Hearing this he remained quiet for a while and said: 'where are the nations of Thamud; Aad and where are the people of Rass and between them many others? Allah gave examples to all of them and explained to them in so many different ways but they did not take heed. In the end, Allah destroyed them all and even though they where many Doctors amongst them, they could not be saved from destruction and they were all destroyed.' After this he said: 'By Allah; I will not call a Doctor for myself.' Minhajul -Qasedeen

When he was close to death his daughter started to cry, he said: ‘Daughter there is no need to cry, say this that today is such a joyous day because my father has received so much today.’ Fazail Sadaqaat pg 479

Hazrat Yusuf bin Huseyn:

Abu Abdul-Khaliq states that I was with Yusuf bin Huseyn at his final time. He was saying that: ‘O Allah; I used to advice people openly yet internally I was false to myself, the falsity I had within me please forgive it in exchange for the advice I used to give to people.’ Repeating this he passed away. Fazail Sadaqaat pg 485

Someone saw him in a dream after his passing away and asked that what did Allah do to you? He replied: he forgave me; he enquired: for what reason? To which he responded: ‘by his grace and that I did not mix my good deeds with useless jokes and the like.’ Zaheerul -asfeyaa, Urdu of Tazkiratul-Awliyah pg 304

Shaikh Zun-noon Misri:

He died on 26th Shabaan 205 hijri. When the time for his death came close someone asked him that what would you like now? He replied: my desire is that I recognise/realise him a second before my death. Ihyaul -uloom Urdu version pg 679 Vol 4

Abu Jafar Awar states that I was with Shaikh Zun-noon and a few of his friends. They were discussing obedience of materials. There was a seat there. Shaikh Zun-noon said that materials obey saints in such a manner that if I was to tell this seat to circle this house then it wood. Immediately that seat started to move and circling the

house returned to its position. When he saw this he cried so much that he gave his life and he was given a bath Ghusl) on this same seat. Zaheerul -Asfiyah pg118

When he was close to dying someone asked him for some advice, he said: I am amazed by the wonders of his mercy. Do not disturb me now.' Fazail Sadaqaat pg 483

It is narrated that when he passed away, seven people saw the prophet ﷺ that night, and he was saying: Allah's friend Zun-noon is coming. I have come to welcome him. When his funeral was being taken there were so many birds flying over head with their wings flapping that its shade covered everyone. No one had seen such birds before the likes of which where seen at his funeral. Many people that where linked with him repented from their sins. Safeyatul -Awleyah pg 167

Shaikh Bishr Haafee:

He passed away on Wednesday, 10th Muharram 227 hijri. His grave is situated on the outskirts of Baghdad.

Abbas bin Dahqan states that apart from Bishr bin Harith Haafee there is probably no one in this world who left this world in the state that they came in this world meaning without anything and naked. Bishr Haafee went in such a manner that he was ill, he was close to death, a beggar came and asked for his needs. He took off the shirt he was wearing and gave it to him and borrowed a shirt from someone else for a short period and died wearing it. Fazail Sadaqaat

Even though when he was in final stages he was wor   ried. Someone said that you love your life so much that you are so concerned about death? He replied: no! But it is not easy to face Allah. Kitabul -Aqibah

When he passed away people heard the sound of Jinns crying from his house. Someone saw him in a dream and asked that what did Allah do with you? He replied: 'he forgave me and those who participated in my Janaza and also all those who will keep me as a friend until the day of Judgement.' Safeyatul -Awliyah pg 163

Another person saw him in a dream after his death and asked that what did Allah do with you? He replied: 'he reproached me and said that why where you so scared of me in the world? Did you not know that Mercy is an attribute of mine?' Another person saw Bishr in a dream and enquired that what did Allah do with you? He replied: 'He forgave me and said that: eat ye who did not eat for my sake and drink ye who did not drink for my sake.' Another saw him in a dream and asked that: How did Allah treat you? He replied that he forgave me and has made permissible for me half of Jannat and said: O Bishr! If you had prostrated to me in fire that would still not repay the fact that I have made a place for you in the hearts of people. Another saw him in a dream and asked the same to which he replied: 'an announcement came "congratulations O Bishr", when your soul left your body, there was no one on the face of this earth more of a friend than you.'Zaheerul -Asfiyah, Urdu of Tazkiratul-Awliyah, pg112

Asim Jazaree states that I saw Bishr in my dream and asked that Abu Nasr, from whence do you come? He replied: from Illiyeen. I asked that where is Ahmad bin Hanbal? He replied that I have left him with Abdul-Wahhaab Warraaq by Allah, both are eating and drinking. I asked that what about you to which he responded that Allah knows that I do not like to eat and drink that's why he has permitted me to see him.'

Abu Jafar Saqa saw him in a dream which he describes: 'I saw Bishr in a dream and asked that: what has Allah done with you? He replied: he has bestowed his mercy and grace upon me and said that: O Bishr, if you had done Sajda for me on the flames of a fire you would not be able to repay me for the love that I have placed in the peoples heart for you. Allah has made half of Jannat lawful for me that I can eat and drink wherever I wish and he has promised to forgive all those who participated in my Janaza. I then asked in regards to Abu Nasr Timaar. He replied that he is higher than other people due to his patience and abstinence of food.'

Abdul-haq states that: I think half of Jannat means half of its bounties. Because there are two parts of Nemats/bounties in Jannat, the first part is spiritual, the second physical. During the life of Barzakh in the grave a Jannatee will be enjoying the spiritual bounties of Jannat and when on the day of Judgment souls are returned to the bodies then the physical bounties will also be received.

According to some the bounties of Jannat are divided between knowledge and deeds, therefore Bishr has a larger part in deeds compared to in knowledge.
Kitabur -Ruh by Ibnul-Qayyem pg 73,74

Shaikh Najmuddin Kubra:

He was martyred on 10th Jamadiul-Oola 618 hijri. When Hilaku reached Khwaarzim, his age was over 60. Shaikh called his companions e.g. Shaikh Saduddin Hamawee and Shaikh Raziyuddin Ali Lala etc and said that: early in the morning you return to your countries because a fire will come from the east which will burn everything in the west and I have to be here because of an affliction which has no cure. Then when the Kafir's army arrived, he took hold of his spear and fought with the disbelievers and continued to fight the enemy until he was martyred. It is narrated that at the time he was martyred the hair from a disbeliever Tartar was in his blessed hand and no one had the courage to pull them out of his hand. In the end they had to be cut.
Safyatul -Awliyah pg 141, Kuzyatul Asfiyah pg 209

Alamghir:

There was only two months remaining for the end of 1118 hijri that the king's health deteriorated considerably. His punctuality for the commands of Shariah was such that even though he was extremely ill and severely weak he continued to observe Salat with Jamat until the end. When his illness became severe his trustworthy friend Hamidullah Khan requested that an elephant and some costly diamonds be given in charity. Upon request it was written that to give an elephant in charity is the work of Hindus and star-worshippers. Send four thousand rupees to the senior Judge so that he may distribute it to the most needy and worthy.

It was also written on these parchments that take this helpless one to his place of rest and bury him but do not make a tomb.

A detailed will/testimony was drafted. In relation to funeral/kafan arrangements the advice was that the four rupees and 2 Anas that where from tailoring of hats/topees, is with the lady of the house, the funeral garments are to be purchased using that. Three hundred and five rupees which is kept under special expenditure received from transcribing of Quran should be distributed amongst the needy on the day of my death. Because according to the Sharia it is not permissible to receive income for writing/transcribing Quran, therefore it should not be used for Kafan/funeral arrangements.

It was Friday, 28th Zil-Qad 1118 hijri, remembrance of Allah commenced by way of Kalimah Tawheed after the Morning Prayer and mid-morning he passed away from the struggles of this life. He died at the age of 91 and 13 days.

Khwaja Muhammad Masoom:

When the moon for Rabiul-Awwal 1079hijri was sighted he said one day: I feel like presenting myself in the service of the Prophet ﷺ. After this Hazrat became ill. The state of his fear, humility and modesty was such that he wrote a letter to all the saints around at that time stating that the pauper Muhammad Masoom is leaving this world, you should help him with good prayer.

A saint Sayyed Mirza wrote in response: transalation every old lady receives the message that O Old Lady! Know that the hunters of the lion in both worlds want to acquaint themselves with ants in this pursuit.

It was Friday 8th Rabiul-Awwal 1079. He went to the Jame mosque for the purpose of Juma prayer. This was due to his desire of Salat even though he had no strength. He realised there and said: I do not think that at this time tomorrow I will be in this world.

The sun rose on 9th Rabiul-Awwal, he, after completing the morning prayer serenely was sat on the Prayer mat in meditation. He had an astonishing spiritual power that gave him the impetus like an injection to pe rform his worship and daily acts. After meditation he performed his Ishraq Nafl prayer. Then he came onto his bed and his breathing had stopped however his lips where still moving. Someone went close to his lips and you could hear the recitation of Surah Yaseen. Ulama -e-Hind ka Shandar Mazee pg 275

Khwaja Khorad:

He spent his whole life in teaching and studying and he received his Khilafat by staying close and in the service of Hazrat Mujaddid Saab. He wrote commentaries on some books and then passed away a year after his elder brother on the same date of his fathers death meaning the fifth of Jamadiul-Ukhra 1075hijri.

The father of Shah Waliyullah, Hazrat Shah Abur-Rahim Saab used to say that a person from the village of Koshak Nar requested Khwaja for Tawajju to devote some spritiual attention onto him so that he could be freed from the task of seeking knowledge quickly. He replied that I shall give you an answer. When he reached home he sent this person a letter via someone which said: tomorrow god willing you will be freed of all knowledge.

Upon hearing this good news he was quite shocked and the next day without any physical reason he passed away in his sleep. Anfasul -Arifeen pg61-62

Shah Abdur-rahim states that Hazrat Khwaja Khorad said to me in his final days that I should not be buried close to the tomb of Hazrat Khwaja Baqee Billah out of respect of the father/son relationship; rather I should be buried where shoes are usually taken off. I am only worthy of that place. I said I do not have the authority or say for where you are buried, this is up to your family. He replied just tell them. Hazrat Shah states I informed the family of Khwaja Saab of his wish but no one paid any attention. As above pg 91 ,Ulam-e-Hind ka Shandar Mazee pg 310

Shaikh Aman Panee Patee:

It has been narrated that Shaikh Aman used to go to Delhi to meet his friends. The last time he went to Delhi he said to his friends when returning that this time I have a long journey. Upon this statement his close friend Zakariya Ajwadnee said that we shall also accompany you in your journey. He replied if it was to be a physical journey then you would be with me, but this is a different type of journey that’s why I am

leaving you in the protection of Allah. Then after this he went home and looking at every item he took his leave from them. He opened the Quran and said O blessed book, I took advantage of you and took a lot of benefit from you. In this way he said goodbye to the room and everything in the room. In this state a fever came upon him and he said warm up a lot of water and purchase a new watering pot so that a lifetime worth of doubts can be eliminated.

His final moments Death came upon him on 12 th Rabiul-Thani and he said in this state 'the saints of my lineage are stood before me and are requesting from me the words of Tawheed.' Thus the words of Tawheed where on his tongue and he passed away. Akhbarul -Akhyaar pg 498

Shaikh Sadeedullah:

He was the grandson of Mir Sayyed Muhammad Ghesoo Draz and his disciple. He was born in 811hijri and passed away in 849hijri. His best pastime was that of devotion. It is narrated that he was still a child when one day Sayyed Muhammad Ghesoo Draz was performing Masah of the head whilst doing wuzu and he took off his topee and placed it down. During this period Sadeedullah came to him and looking at the topee picked it up as children do and placed it on his head. Seeing this Mir Sayyed Muhammad Ghesoo Draz said 'this is the honour and all praise is to Allah, this Amanat has reached its rightful and deserved place. After this whoever Sayyed Ghesoo Draz made a Disciple he would forward them to Sadeedullah, however he would provide them with Zikr himself.

It is famous that Sadeedullah fell in love with a lady. Thus he controlled his heart and he kept this love a secret. In the end he got married to her. According to the custom in that region the couple met in the morning. Shaikh Sadeedullah took one look at the beauty of his wife when his wife took a deep breath and passed away from this world and this gathering of a marriage became a gathering of grief. Shaikh Sadeedullah grabbed hold of his wife's hand and before he sat down beside her he

also passed away. Thus people buried them side by side. Akhbarul -Akhyar pg 371-372

Khwaja Zia-uddin Sanami:

It is narrated that Shaikh Nizamuddin Awliya went to visit Khwaja Ziauddin during his final illness and Molana gave his turban to his servants to place beneath Khwaja Ziauddin so that he could walk on top of it but Khwaja picked up the turban and placed it on his eyes. When Khwaja sat before Molana, Molana did not look into his eyes out of respect. After leaving from Khwaja crying was heard from inside that Khwaja has passed away. Shaikh said tearfully that there was only one mujahid protector of faith, a pity that he is no more. May Allah send his blessings upon him. As above pg235

Shaikh Shiabuddin Khatib Hanswee:

Sheikh Nizamuddin Awliya says about him that he was very dear and every night he used to recite Surah Baqara before sleeping. He narrates directly from him that: 'one night I was reciting Surah Baqara when I heard a voice coming from the house sying:

You come to receive us, when normally you stay away from us. We keep you as a friend yet you treat us as unknown.

When this sound came, everyone from the household was asleep. I was shocked and astonished that; where is this sound coming from? And neither did I expect anyone to speak in this manner from my household. Shaikh heard this voice again and he said: O my Allah! I followed most and many of your commands to the best of my ability, I do believe that you also will fulfil your promise to me that when I pass away then your angel Izrael or another Angel will not come to me, rather just you and me.' May Allah send blessings upon him. As above pg174

Shaikh Ishaq:

He lived to a great age. He used to say: I wish to have a son, when he is born then I shall leave this world.' Allah bestowed him with a son when he was very old. After his son was born he called his servant and said to her: bring forth whatever is in the house. She said: when is their every anything in this house that I could bring to you. He replied: today, whatever you find bring. She brought approx 4 pounds of grain and two garments. He gave both these items to the poor. Thereafter he said today I feel like listening to some spiritual music, call a Qawwal. His servant said what do you have to give to the Qawwal? He said: call him; I shall make him happy by giving my Turban and my blanket. In the meantime he went to his friend's house. There, the gathering to listen to spiritual music was in full flow. He joined the gathering and during it he got Wajd a higher level of spirituality and started to cry. Without realising, he left from there and reached home and then he said: 'today is Friday call the barber. He then got his hair done, did Ghusl, called each and every one of his friends to say goodbye, recited one manzil from Quran and passed away. He died in 999hijri. Khuzyatul Asfiya pg 377

Shah Jalaluddin Gujarati:

He is the greatest disciple of Shaikh Pyara. He had complete spiritual powers and was a complete Shaikh. His homeland was Gujarat but he lived his life in Bengal. It is written in Akhbarul-Akhyar and Ma-arijul wilayat that he used to sit in his Monastery like King on a magnificent throne and used to proclaim to his servants and disciples just like Kings. An evil person filled the ears of the King of that time that Shah Jalaluddin is running a kingdom within your kingdom and if this continues you will have to give up your empire one day. The king fell for this person's word and ordered his army to crush and kill Shah Jalaluddin and his disciples. Thus the army came and attacked the monastery killing him and his disciples. As the army was slaughtering his disciples in the monastery, Shah Jalaluddin was shouting 'Ya Qahhar' 'Ya Qahhar', but when they attacked him with the sword he said 'Ya Rahman' aloud three times and in this state they separated his head from his body yet you could still

hear the sound of ‘Allah, Allah’ coming from his head. The incident of his martyrdom occurred in 881hijri.

Khwaja Mawdood Chishti:

He was born a Wali/Saint. He completed memorisation of the Quran at the age of seven and graduated from his Islamic theology course by 16 years of age. From his works Minhajul-Arifeen and Khulasatush-sharqiyya are famous. He received Khilafat spiritual link from his father. When he became bedridden from his final illness, it increased day by day. He would look towards his door frequently on the day of his death. He would raise his head from his pillow as if he was awaiting a loved one to arrive. During this period an enlightened faced man with clean clothes came in and after giving salam presented him with a piece of silk which had a few lines written on it. Hazrat Khwaja looked at this piece of cloth once, placed it on his eyes and gave his life. When people where about to perform Janaza prayer after completion of other funeral duties they heard a scary sound. This frightened the people and they scattered. Many people from the hidden world arrived, first they performed Janaza prayer, after them the Jinns arrived, then the Paree Zad arrived and they all continued to perform Janaza prayer. After them, his many disciples and Khalifa’s performed Janaza prayer. When everyone finished the coffin picked itself up into the air and went to the grave. Seeing this miracle 10,000 people who where not aware of Islam accepted Islam. Hazrat Khwaja was born in 430hijri and passed away on the 1st Rajab 525hijri. Khuzyatul -Asfiya pg53

Shaikh Masood Gazee Shaheed:

Shaikh Masood Gazee was born on 21st Rajab 405hijri. He was from the Alawee family. His father Mir Sahu Alawee was the commander in chief of the army of Sultan Mahmood Gaznawee. In the famous battle of Sawmenat by Sultan Mahmood Gaznawee, Shaikh Masood Gazee was given leadership of a part of this large army

made of many thousand young men, when he was still very young. Sultan Mahmood Gaznawee was very impressed by his organisational skills.

Breaker of Statue or Seller:

After the victory of Sawmenat, Sultan Mahmood Gaznawee brought back the famous statue/idol of Sawmenat. His intention was that this idol be thrown before the mosque in Gaznee and broken so that the Hindus would stop their idol worshipping. When the Hindus found out this intention they sent their delegation to the chief minister of the Sultan, Khwaja Hasan Mehmandi so that he could encourage/influence the Sultan not to do this and return the idol. In return for this they offered the Sultan the weight of the idol in gold. Khwaja Hasan Mehmandi agreed to this in principle and came to inform the Sultan. By chance Mir Masood Gazee was also present in the Darbar at that time. When he heard this proposal, he stood up before the whole Darbar/court and said: 'Does the Chief Minister wish that on the day of Judgment Azar be known as Idol-maker and Mahmood Ghaznawee as Idol-Seller? Until today the whole of the Muslim world and in Hindustan Sultan Ghaznawee is known as Idol-breaker. People will then call him Idol-Seller.' This speech from this young man had a great effect on the Sultan and the whole of the Court and the Hindus where not successful in their scheme.

Return to Hindustan:

After spending some time in Ghaznee he returned to Hindustan and upon reaching here he prepared an army of many thousands. After this he focussed his attention on Multan. He conquered Delhi to strengthen the Islamic government which was at that time under the control of Raja Haispal. He spent his whole life in the struggle for Islam. It is written in Mirat Sikandaree that Allah made him a natural born saint. Even though he was busy in his outer/physical role he never lacked in his spiritual side.

Martyrdom:

When the news of the death of Sultan Mahmood Ghaznawee was heard in Hindustan the disbelievers became more confident and started attacking the Muslim armies and outposts. Mir Masood Ghazee along with his dad was busy in dealing with this revolt when his father passed away on 24th Shawwal 423hijri due to a severe headache. When the Hindus heard of this news their confidence got a further boost. They revolted again and started to attack the Muslim army from all four directions. Mir Masood with great bravery became busy in dealing with this situation.

He was looking after the army affairs and operations himself. It was during these battles when many of his friends including Sayyed Nasrullah, Mia Rajab Kotwal and Commander Saifuddin obtained Martyrdom. Some of them where buried, some where put into the lake of Saurakh-kand and others where burnt-incinerated in their clothes.

On the 13th Rajab, in the latter part of the night when he was about ten furlongs away from the city of Bharaech at Jogee, the Hindus attacked brutally and with vigour. The next day first thing in the morning he gave his commander Saifuddin an army and ordered him to round up all the troops. He himself performed Ghusl and wore a nice garment. He armed himself with a dagger and sword and came out happily. He put his troops in order and set off for the battle field. He received information that the enemy where having the upper hand against Saifuddin. Thus Mir Masood Gazee came himself onto the battlefield. Upon reaching the battlefield he came off his horse and performed fresh Wuzu and did the Janaza Prayer for the martyred. After Fatiha prayer he mounted his army horse. He took the remaining swordsman and went again onto the battlefield. Seeing his bravery the disbelievers ran from the battle field. He stopped in a garden and got his compatriots together.

The enemy got themselves back together and came back. In this battle there were people as far as the eye could see. On the 14th Rajab 424hijri, Sunday at Asr, three arrows pierced his throat. He fell from his horse reciting Kalimah Shahadat. Sikander Diwaliya and other servants lied him down on the terrace on a blanket. Sikander placed his head by his side and tears were flowing from his eyes. He was crying profusely. Sultan the Martyr opened his eyes once, he smiled briefly recited the Kalimah and gave his life to the almighty. Kuzyatul -Asfiya pg 159

Hazrat Shaikh Maroof Karakee:

One day Shaikh Maroof Karakee was in the state of Fast. After Asr he was passing by the Bazaar when a water carrier said 'Allah have mercy on who ever drinks this water.' Upon hearing this Shaikh Maroof picked up the glass and drank the water. His friends said: where you not fasting? He said yes! Of course, but I heard the prayer for mercy and drank the water. After his death someone saw the Shaikh in a dream and asked that what did Allah do with you? He said that he forgave me due to the prayer of that water carrier which made me the inclination. There are three signs of a man: 1 faithfu lness which has no hint of being unfaithful, 2 to return thanks without generosity, 3 to give and donate without being asked.

He passed away on 8th Muharram 200hijri. Some historians state the year 206hijri but the author of Nafatul-ins, Shehzada Dar-shikwa and the author of Safiyatul-Awliya give precedence to the first opinion. As above pg 130

A water carrier Abu Jafar Rafiq Bishr bin Harith saw him in a dream as he was returning from somewhere. He asked him where he was coming from to which he replied: 'I am returning after a meeting with Kaleemullah in Jannat.' Kitabur -Ruh by Ibnul-Qayyem pg 73

Hazrat Shaikh Sirri Suktee:

Hazrat Junaid states that Shaikh Sirri was in his final illness and I went to visit him and asked him how he was. He said the following verse poem in answer:

How can I complain to my Doctor regarding my state;

Because whatever I am going through is from him.

I saw that a fan close to him was on the floor. I picked it up and started to fan him. Shaikh opened his eyes and said how can a person whose heart is burning feel the air from a fan. Then he said Junaid put down the fan, don't fan me because it is fanning the fire. Then he recited some verses which translate; poem

Tears are flowing from the eyes and there is a fire in the heart;

Trouble is with me and patience is afar;

How can there be peace with he who is in turmoil;

Out of desire there be breath and yet regrets increase;

O lord, if there is an opening for me in anything;

Until there is life in me keep it unlocked.

I said give me some advice to which he replied 'be involved with the creation and keep yourself involved with the creator.' Hazrat Junaid Baghdadi states that when Sirri Suktee was in his final moments I was sat by him and I had my face on his. Tears were flowing from my eyes. My tears fell on his cheek upon which he enquired Who is it? I replied 'your servant Junaid.' He said welcome you did well to come. I said: 'give me some final guidance/advice. He said 'keep yourself away from

the company of bad and do not let the company of others take you away from Allah.' Fazail Sadaqat pg 483 -484

He used to say 'a man is he who remains in the remembrance of Allah in the market, he buys and sells but does not neglect from remembering the lord.'

He also stated 'brave/strong is he who stays on top of his wilful soul.'

He said politeness/manners interpret the heart. The person who is helpless from developing manners, how can he teach others respect.

He said: 'five things cannot remain in the heart if something else is in the heart.

1. Fear of Allah;
2. Hope;
3. Love;
4. Shame;
5. Love of creation.'

He said the creation of Allah is that which does not give trouble to other creation.

He passed away on 3rd Ramadan 250hijri. His tomb/place of rest is in Gauristan, Shawneez, Baghdad.

Hazrat Molana Muhammad Ilyas Saab:

Founder of Tabligh Jamat

Hazrat Molana Manzur Ahmad Nomani writes that in the month of April on the day when he had a severe attack fit, he was seemingly unco nscious for close to two hours. His eyes where closed. Suddenly after a while he opened his eyes and the following words where on his tongue 'Alhaqqu Yalu; Alhaqqu Yalu; Alhaqqu Yalu; wa la yalee.' Then in a state of spiritual ecstasy in a melodic voice t his was not his usual habit he sang the following Quranic verse aloud: 'wa kaana haqqan alainaa nasrul - Mumineen' to help the believers is my right When he started to recite this verse aloud I was in the veranda of the mosque, hearing this sound I went and stood next to the door of Hazrat's room. His close servant in the room was asked in regards to where I was, on hearing this I entered the room, he said 'Molvi Saab it is the promise of Allah that this work will be done and Allah's help will take this work to its completion but the condition is that you must have complete faith on his help and ask for his help with trust and not to weaken yourselves in all efforts possible.'

Saying this, his eyes closed again. After a short while of deep silence he said these words: 'Alas, if only the scholars took over this work and then I went away.' Al - furqan wafiyyat pg 33-34

Shah Muhammad Yaqub Saab Bopali:

His last gathering on Sunday, 17th May 1970 was particularly long during which he mentioned again and again that his final time was very close. He also said the following verses of Arif Rumi in an exceptional manner translation:

How good is this that I am going to the king; I shall reach his incomparable court.

The time has come that the world of this helpless one be in tatters and he be taken to his palace.

After this on Monday and Tuesday his gathering was conducted as per normal. On the Wednesday the day when he passed away a gathering was conductedl, however unlike other days he read more Quran than usual in the morning, double the amount actually. There was also an increase in the daily habits of translation and commentary of the Quran and also in Hadeeth. After eleven o clock Hazrat got up, out of the Kanqa and went inside. He had a little bit of food. In the house there was a cupboard within which Hazrat kept his personal items which always remained closed. He called his youngest daughter and opened this cupboard. Then he said to her take out from here what you wish. She took out some things and went to close the cupboard as per habit when he said 'do not close it now, leave it open.'

Then he spoke to his sons Saeed Miah and Mia Misbahul-hasan. Then he lay down with the intention of Qailulah siesta. At about two o'clock -two thirty he got up and performed Zohar and then lay down again. After a while he said that he felt agitated and went to the bathroom. There he felt dizzy. His youngest daughter realised this and she and her mother went to him. He was brought from there and laid down. He was slightly unconscious then. After ten minutes he regained consciousness. Doctor Quraishi was called who came immediately. Hazrat said to him do not worry, I just felt a bit dizzy. After that he got involved in reciting but you could not make out what he was reading. The eldest son could only make out the following verse: wa ka-ayyyin min dabatin laa tahmiluha rizquha, Allahu warzuquhaa wa iyyakum, wa huwus-sameeul-aleem.

In this state he started to get a pain in his stomach and chest. He kept on asking to be sat down and lifted up due to the severity of the pain. Doctor Quraishi got an injection prepared and said take this you will feel better. He replied: 'fine, administer it', and then he got busy in recitation. His sons, daughters and wife were present, he said to them 'all of you recite kalimah, Kalimah Shahadah and Yaseen'. The eldest son started to recite Yaseen. The others kalimah Tayyabah and Shahadah. Then he said 'now I am going, my soul has reached my knees'. Then he started to recite something which could not be heard. After a while he said 'now the soul has left my my arms.' Then he said addressing everyone present 'all of you bear witness', then

he recited Kalimah Shahadat once aloud. Approximately one minute later he said aloud: Assalamu alaikum, and his soul left his body. Al -furqaan, pg 169-170

Hazrat Khwaja Fariduddin Ghanj Shakar:

His date of death according to Siyarul-Awliyah, Akhbarul-Akhyar, Jawahir Faridi and Sufyatul-Awliya is 5th Muharram 664hijri on a Tuesday and this seems correct. A few days prior to his departure the poet Shams Dabir read the following verses from Khwaja Nizami's work:

1. What is this world, leave its enjoyment, take leave from its cage.
2. No one is ever going to remain in this garden; everyone at every time is involved in a game.
3. In this world no one is a stranger because man is not getting sustenance by himself.
4. Whatever new fruit is obtained, it is eaten, one arrives, another goes.
5. Even though the world is a good place of rest, but for man to swim in it is like playing with fire.
6. This adorned garden has two doors. The person to close these doors has gone above.
7. Come into the garden by one door and go out by the other.
8. If you have sense then do not give your heart to any flower because the flowers will still remain there.
9. This time you have, stay happy with it because the door to come is very difficult.
10. One brings you in quickly, and the next tells you to get up.

11 Nizami wait, because you have friends, if you are sad, they also will grieve.

The author of Siyarul-Awliya writes narrating from Hazrat Khwaja Nizamuddin in relation to his final illness that 'on the fifth of Muharram his illness increased, he performed Isha with Jamat. After Salat he lost consciousness. After an hour he regained consciousness and asked 'Have I performed Isha? People replied that you have. He said I shall pray it again; you never know what may happen. He prayed again and then became unconscious again. This time his unconsciousness was longer. He regained consciousness again and asked 'Have I performed my Isha prayer? It was said that you have prayed it twice. He said let me pray it one more time you never know what may happen. He then read it a third time. After that he passed away. Tareekh Dawat wa Azeemat, pg 44-45

He passed away on a Tuesday, 5th Muharram 664hijri. He was buried in Ajwadhan Pak -patan. Later Sultan Muhammad Taglaq built a tomb there.

Abu Suleman Daraanee:

When the final stages came upon Hazrat Abu Suleman Daranee his spiritual companions came to him and said' glad tidings; you are going to the forgiving and merciful Lord. He said 'why don't you say that 'be fearful you are going to the Lord who will take account of the small sins and punish on the larger sins.'

After his death, people saw him in their dreams and asked him how he fared in front of Allah. He said 'he had mercy and showed kindness to me, but the finger pointing of these people gave me a lot of trouble.' Meaning he was very famous amongst the religious people.

Sahal bin Abdullah Tastaree:

It is written it Sufyatul-Awliya that he passed away in the month of Muharram 283hijri at the age of eighty. When the time of his death came close, four hundred of his disciples where sat by his bedside. They asked that Shaikh, who will take your position and who should do sermons on your mimbar? There was a fire worshipper who was called Shad Dil. Shaikh opened his eyes and said 'Shad Dil will sit in my place. People heard this and said amongst themselves that maybe Shaikh has lost his senses due to being close to the end, because why would someone who has four hundred disciples appoint a fire-worshipper in his place. The Shaikh said 'keep the noise down and go and get Shad Dil'. They went to get him and brought him to Shaikh. Shaikh saw him and said 'when three days have passed after my death then after Salat go onto the mimbar and give advice to everyone. Saying this he passed away.

On the second day after Salat, the people got together and Shad Dil arrived, he had his fire-worshipping cap on his head, with the Zinar tied around his waist he climbed the mimbar and said: 'This leader of yours has sent me as a messenger to you and he had said to me that O Shad Dil; the time has come for you to break the Zinar. Now I am breaking it.' And then he cut it with his knife, took off his hat and said: 'Ashadu-al-laailaha illallahu wa-ashaduanna-muhammadar-rasullallah.' Thereafter he said: 'Shaikh has said that say your saint and teacher has adviced this and it is important to listen to his advice that Shad Dil has cut off this physical Zinar, if you wish to seem me then you must cut the internal Zinar with courage.' When he said this, the people went crazy, and amazing things occurred. The day Shaikh's Janaza was being taken a lot of people where present and where asking. A sixteen-year-old Jew, hearing this hue came out to see what the fuss was about. When he came close to the Janaza he shouted out, 'O people can you see what I can see? He was asked 'what do you see? He replied 'the Angels are coming down from the sky and are meeting him on his Janaza,' and at that instant he recited Kalimah Shahadat and accepted Islam
Zaheerul -Asfiya, translation of Tazkiratul-Awliya pg 254

Sayyedut-taa-ifa Junaid Baghdadi:

When the time for his death came he said ‘place down seven dining mattresses so that I can give my life in front of all my friends.’ When his condition became worse he said ‘Perform Wuzu for me.’ But the people forgot to perform Khilal of his fingers during Wuzu. He mentioned this and Khilal was done. Then he fell into Sajda and cried. The people said that even though you had done so much worshipping before you are still performing Sajda. He said ‘Junaid is now more needy then ever before’ and then he started to recite Quran. One of his disciples said ‘Your reading the Quran now?’ He said ‘What can be better for me then this that my Deeds are being captured now. I find my seventy years of worship hung by a thread on a line, being blown by the wind. I do not know if it is the wind of separation or of joining. On one side is Pul-sirat and the other the Angel of death. A judge who is just will not be unjust. The way is there in front of me but I do not know which way I will be taken.’ Thus he finished reciting the Quran and recited 70 verses from Surah Baqara. His condition deteriorated and people encouraged him to say ‘Allah, Allah.’ He said ‘I haven’t forgotten that you are reminding me.’ Then he started to read Tasbeeh and counted with his fingers, until he counted with four fingers and pointing his index finger down he recited: ‘bismillahirrahmanirrahim’, closed his eyes and gave his life.

When the people who where bathing him tried to wash his eyes they heard a loud voice saying ‘remove your hand from my friends eyes because the eye which did not close due to my remembrance shall only open to see me.’ The bathers tried very hard to open the finger which had closed for Tasbeeh but could not, and they heard a voicesaying ‘the finger that closed on my name shall not open without my command.’ When his Janaza was being lifted, a white dove came and sat at the corner of his coffin. People tried to remove it but could not until finally it said ‘Do not trouble me and yourselves, my ruined clutches of love are attached in this Janaza. Do not worry because today the body of Junaid is in the hands of the Angels. If it weren’t for your noise and this commotion his body would have flown away like a white hawk.’

A person saw him in a dream and asked that how did you reply to Munkar and Nakir. He replied, 'when those two esteemed persons came respectfully to me, quite scarily and asked: Who is your Lord? I saw them and said laughingly that He himself asked me that day the question: 'Alastu birabbekum Am I not your Lord? ', I had already responded: 'Ba Laa of course'; and now you have come to ask me who my Lord is. 'The person who answered the King, would he be afraid to answer to his servants. Today I say with this same tongue Allazee Khalaqanee fahuwa Yahdeen the One who has created me he alone guides me.' Thus, they left me saying that he is still intoxicated in love.

Another saw him in a dream and enquired that what did Allah do with you? He replied 'he had mercy and made useless all the symbols and signs. My state was not of that such as which I had assumed. Thousands of beacons of prophets were there silent with their heads bowed; I was also quiet waiting to see what will happen.'

Hariri state I saw Junaid in my dream and asked that what did Allah do with you? He replied that He forgave me and had mercy upon me and I did not benefit from anything save from the two Rakaats I used to pray at midnight.

Imam Shiblee was stood by his grave and someone asked him a Mas-ala Question to which he did not reply and said:

The state of the Saints is the same in life and in death. I find it shameful to respond in front of his grave just as I used to find it shameful during his lifetime. Zaheerul - Asfiyaa pg 349-350

Shaikh Ali bin Sahl Isbahanee:

Shaikh Ali bin Sahl Isbahanee used to say that 'what do you think, will I die as others by getting ill or in an accident or other. I shall die in such a manner that it will be said 'O Ali' and I shall just go.' Thus this happened exactly. One day he was going somewhere. On the way he said 'Labbaik I am here' and died there.

Shaikh Abul-Hasan Muzanee who was with him states that I said 'recite Ashadu-al laailaaha illallah', to which he responded smiling 'You're telling me to recite the Kalima, when by his glory, between myself and Him there is nothing but the veil of honour/glory.' After this he gave his life. Abul-Hasan grabbed his own beard and said 'Shame, a barber like me asks a saint to recite Shahadah,' saying this he started crying.

Zaheerul -Asfiya pg411

Shaikh Hussain bin Mansur Al-hallaj:

In Jail/detention:

It is narrated that when he was jailed the jailers came to see him during their rounds on the first night. They went all round his cell but could not find anyone. They came the next night and found him there. They asked him where were you on the first night, and the second night you weren't present and neither was your cell anywhere to be seen, and now both you and your cell are here. He replied 'yes, the first night I was at the shrine and the second night, this became the place of gathering that is why you could not see the cell, now I have been returned. Come to protect Shariah and do your job.'

He used to perform a thousand Rakats in his cell during the course of the day. People used to question him that you say that you are on the right so why are you performing all this Salaat. He replied 'I know my status.'

One evening there were three thousand people locked up in the jail. He said 'O inmates should I free you?' they said that how will you free us? If you could do it you would have freed yourself.' He said: 'I am jailed by Allah and am having regard for the secrets of Shariah. If you wish I can release your chains with one signal.' Saying this he pointed with his finger and all the chains where broken. They said 'how will we go out when all the doors to the jail are locked. He signalled again and openings/windows appeared. He said 'be on your way.' They said Are you not coming? He replied 'I have a secret and only the leader can inform me.' The next day he was asked that where have the prisoners gone? He said 'I released them.' They asked that why did you remain? He replied 'The Lord is displeased with me'. This incident was reported to the King who said 'this person will cause problems, kill him or hit him so he stops saying this.' Thus he was brought out and hit three thousand times with a stick so he would refrain from speaking. The punisher states that whenever I would hit him with a stick, I would hear a clear voice saying O son of Mansur do not be afraid.

Pir Abdul-Jalil states that compared to Hussain, I give credit to the punisher that he was so stead fast in his religious duty that he would hear this voice yet still would not stop from hitting him.

On the gallows:

Then he was taken out to the gallows and thousands of people were congregated together he would look up and say 'Haqq, Haqq I am Haqq.' A dervish approached him and asked that what is Ishq? love, he replied 'you will see today, tomorrow and the day after tomorrow.' Thus he was beaten that day, the next day he was burnt and the third day his ashes were blown away in the wind. Meaning this is love. His servant sought his advice towards the end to which he said 'keep your self busy doing things or else it will involve you in something that you will have to do, meaning that staying in control of yourself is a job for strong people.' His son said that give me some advice. He said when the people of this world strive for deeds then you strive

for such a thing that even a small amount of which is better than all the deeds of mankind and Jinns and that thing is True Knowledge.'

He would walk in an upright manner dusting his hands even though he would be weighted down with thirteen heavy chains. People asked that why do you walk in such a haughty manner. He replied 'because I am going to the pavilion' and then he would say aloud:

'My Rival is not linked with harshness; he gave me alcohol such as is given to a visitor;

When he moved away he called for a sword; that the person who consumes alcohol with a serpent in the hot season, this is his punishment.'

When he was taken to the gallows, he kissed the gallows and then placed his foot on the stairs leading up to the gallows itself. People asked him how he was. He replied 'The ascension of men is by the gallows.' Then he got his clothes together and placed his blanket around him, raised his hands into the air and facing Qibla he received what he had asked for. When he was placed on the gallows his followers asked him that what do you say about us who agree with what you say and what are your views in relation to those who deny the truth and are to throw stones at you?

He replied 'they will receive two rewards and you will receive one; because you are in agreement and think well of me and the others are doing this because of their intensity for Shariah and strength of Tawheed, and in Shariah Tawheed is the root/source and Husne-Zan thinking well) is but a small part.' He looked towards a woman in her youth and hinting towards this he said 'Ahh! What was that which happened by me, for which I am receiving punishment for so many years later.' Then he looked down towards the stairs and said 'the person who looks up like this shall look down too.'

Shiblee came close to him and said aloud ‘did we not protect you from the Alimeen/people transalation of Quranic verse Awalam nanhakaa anil -aalameen,’ and then he asked: ‘What is Tasawwuf?’ he replied ‘the lowest level is that what you see.’ He then asked ‘What is the highest level? He replied: ‘There is no way there for you.’ Then everyone stoned him and Shiblee himself following others threw a flower at him to which he screamed. People asked him that everyone threw stones at you yet you did not make a sound and now you make a sound at this flower thrown at you? He replied ‘those people do not know therefore they have an excuse but his flower is hard for me to bear because he knows that they should not hit me.’

When his hands where hacked from the stairs of the gallows he laughed. People asked Why do you laugh so? He replied: ‘it is easy to separate my hands from this link with mankind; you need such persons that can cut those high spiritual links of mine which are as high as the Arsh.’ When his feet where removed from his body he smiled again and said: ‘if I have travelled this world with these feet of mine then I shall also receive other feet via which I shall travel the hereafter. If you can cut them then so be it.’ Then he rubbed his arms that where filled with blood on his face. People asked why are you doing this? He replied ‘I have lost a lot of blood. I feel that my face because of this has gone green and you will think that I have gone green with fear so now I am rubbing blood onto my face so my face seems red to everyone.’

He was asked that you are making you face red with blood but why are you wiping blood onto your wrists and arms? He replied I am performing Wuzu. When asked: why Wuzu? He replied: for two Rakats of love which are permissible with Wuzu/ablution from blood. When his eye where gauged out there was an outcry. Some where crying and others where throwing stones. Then they intended to cut out his tongue he said ‘give me the opportunity to say one thing,’ and facing towards the sky he said: ‘O Allah, all this trouble they are giving me in your name, do not deprive them and do not deny them from this wealth. Alhamdulillah, if they have cut off my hands and feet then it is in your path and if they are severing my head from my body then it is in front of you almighty.’ Then his nose and ears where severed and people started to throw stones at him. An old woman came with a glass in her hand. When she saw Hussain she said throw stones at him, what would this oppressor know about Allah’s word? His last words where: Hubbul-Wahid, Ifradul-wahid, Hubbul-

wahid, Ifradul-wahid. Then he recited the following verse: ‘Tastajelu behallazeena Laa yumenuna beha wallazeena amanu mushfequna minha yalamuna annahal-haqq,’ then his tongue was cut.

At the time of Magrib the order came from the king that his head be severed from his body. During this he laughed and gave his life. People where left making a noise and he left himself in the fate of the Almighty. From every stop you could hear the sound of “anal-Haqq”. When he was cut up into little bits and nothing remained apart from his back and neck yet still the sound of “anal-Haqq” I am right/on the right path could be heard from his severed head and his back. The next day it was said that he will create a greater outcry in this state then when he was alive, so his body parts where burned, but the same sound came from his ashes and whatever drop of blood fell onto the ground would form the shape of Anal-Haqq. Just like when a worshippers head was severed, the blood that fell from his body formed the shape of Allah. When his ashes were put into the Dajla river and the same sound came from the water. He had already said to his servant ‘if my ashes are placed into Dajla there will be trouble in Baghdadand the water will come with great force as a flood and engulf Baghdad. It is possible that Baghdad will be destroyed so you take this piece piece of cloth or paper close to the water or else Baghdad will be no more.’ When his servant saw the water rise he took this piece that his Shaikh had given him to the water due to which the water calmed down and his ashes fell silent. Then the ashes where gathered together and buried. No one went through such affliction from all the pious saints. A saint says that look towards the way Hussain Mansur was treated, I do not know what will happen to those who petitioned against him.

Abbasa Tuse states that tomorrow on the day of Judgement Hussain Mansur will be brought forth in chains because if he is not then there will be chaos on the plain of Judgement. A saint states that on that night I remained performing Salaat beneath the gallows until morning. When day broke an announcer said I told him a secret, which he did not keep. This is what happens to the person who tells the secret of Kings.

Shiblee states that on that night I went to his grave and performed prayers. In the morning I prayed that: O Allah! He was a true loving believer and believed solely in you then why did you afflict him so. Thereafter I fell asleep and saw Qiyamat Day of Judgement in my dream. A proclamation came from Allah that 'I did this for the reason that he told my secret to others. The secret that he should have told me about in relation to the waters of Dajla he told others about.'

I saw him another time in my dream and I asked him that what did Allah do to you? He replied: 'he placed me in the position of Sidq the truthful) and he blessed me and bestowed his kindness upon me.' I asked that what did he do to those people? He replied: 'He had mercy on both groups. The ones that recognised me and where kind to me he had mercy on them for their kindness, and the ones that didn't know and had their enmity towards me due to their belief of Haq righteousness he had mercy on them too. Both groups are excused.' Someone else saw him in a dream that he is stood on the day of Judgment and he has a glass in his hand yet there is no head on his body. He asked him what's wrong? He replied 'glasses are given to the ones who have been beheaded.'

Shiblee states that when Hussain was put on the gallows, Iblis satan came to him and said 'I said 'ana Khair I am the best' and I received the garland of curse and you said 'Anal-Haq I stand for the truth' and you received the status of the truth Sidq. Why this difference?' He replied: 'you said 'ana I am' in relation to yourself and I said it not relating it to myself, that is why I was blessed and you where cursed.' Realise from this that saying 'I am' etc is not good and is something you should stay away from. Zahee rul-Asfiya, translation of Tazkiratul-Awliya pg 439,443

Shaikh Ibrahim bin Sharbaar Gazruni:

The perfume scent that used to emerge from the body of the great saint Shaikh Ibrahim bin Sharbaar Gazruni was such that the powerful scent from perfumes such as Anbar and Kasturi was nothing in comparison. Whichever path or Bazaar he would pass by his scent would remain there for a long time. It is narrated that twenty four thousand people repented through him and accepted Islam, as well as the one hundred thousand Muslims that repented from their sins and entered into his circle. He kept with him a register wherein he entered the names of his disciples that repented, names of his close friends and other close acquaintances.

When the time for his death came his disciples gathered around him. He said 'very soon I shall leave this world, I am advising you of four things, accept them:

1. respect and obey the person that takes over my position;
2. always recite Quran in the morning;
3. if a traveller should arrive then ensure you honour him and give him a place of rest and do not let him go elsewhere;
4. your hearts should be one with each other.'

The register that included the names of the ones that repented, his disciples and close friends, he advised, should be kept at his tomb. After his death a Shaikh saw him in a dream and enquired that 'what did Allah do with you?' He replied 'the first favour he bestowed on me was that the names of the persons I had wrote in that book for noting purposes he forgave them and me.' He used to say 'O Allah, whoever should come to me for a need and visit me, then fulfil their need and have mercy on them.' As above pg 474

Shaikh Abu Ali Adduqaq:

During his final time his conversation and speeches became at such a high level that people could not understand him and could not listen to him. Only few persons

would attend his sermons. There would not be more than seventeen or eighteen people.

Hazrat Abdullah Ansari states that when the speech of Abu Ali Adduqaq became of a very high standard, his gatherings became empty of people. Initially when he became overcome he always used to state 'forgive me in exchange of ants and blades of grass.' And he would say 'O Allah; do not disgrace me for I have boasted about you in front of the mimbar and in front of these sinful people. And if you are to disgrace me then do not do it in front of these gatherers. Leave me in my Sufi outfit and place a stick and glass in my hand because I love the habits of the Sufis. Throw me into a gutter of hell at that time with a rag, glass and stick so that I can grieve by blood for our separation and so that I can lament you in these valleys and so that I can cry over everything and that I can mourn over separation from my intimate friends, all this because if I do not achieve your closeness then at least I can lament the grief of separation.'

Sometimes he would state: O Allah; we have made our book of deeds black with sin and our hairs white engrossed in this world. So, O you creator of black and white, by your grace and mercy whatever we have made black make it all white clean in exchange for what you have made white. And O Allah; whoever knows you with all honesty he will never stop in his quest for you even if he realises that he could not obtain you. O Allah! I know that you will send me into heaven by your grace and mercy and you shall give me a high status but I shall always have this regret that I have faulted in your worship and I could have done better and this regret will never leave me.'

Shaikh Abul-Qasim Qushairi saw him in a dream after his death and asked that what did Allah do with you? He replied that the sins I admitted too he forgave them, however I felt ashamed of admitting one particular sin due to which I was left to sweat so much so that the all the skin from my face dropped off and that sin was that in my youth I looked towards an Amrad young person and I found him to be very good looking.

Another time he saw the Shaikh again in his dream and he seemed agitated and was crying. He enquired 'what's wrong, it seems that you want to come back into this world?' He replied 'yes! But not for the purpose of improvement rather so that I can go around knocking on peoples doors to tell them to wake up from their sleep, because you do not realise what things to refrain from that you will regret forever.'

In the same manner someone else saw him in a dream and asked about him and he said 'the good and bad deeds I did where not really counted but then mountains of forgiveness were placed in front of me. Zaheerul -Asfiya, pg 561,562

The greatest saint Hazrat Shaikh Abdul-Qadir Jelanee:

After benefiting the masses with his evident and spiritual Excellencies and after creating the awareness and atmosphere for Islamic spirituality and turning towards Allah he departed from this world in 561hijri aged ninety. His son Hazrat Sharfuddin Isa narrates at the time up to his death and states

'When he became ill at the time of death, Shaikh Abdul-Wahhab his son asked him that give me some advice which I can follow after you. He said 'always fear Allah and do not fear anyone but him and do not rest your hope onto anyone but him. Put all your needs to Allah, only place your trust onto him and ask him for everything. Do not place your trust and belief in anyone but Allah, Choose Tawheed oneness of Allah because there is consensus on this.'

He also said 'When your heart is right linked with Allah then nothing is forgotten and nothing can come out of there.' Then he said 'I am a brain without any cover I am not complete,' he said to his sons: 'move away from me! In reality I am with you but spiritually I am with others. There are others here besides you the Angels, make room for them and respect them. Many blessings are arriving here. Do not constrict the space for them.'

At this time he would say time and time again 'peace be upon you and Allah's blessings and favours. May Allah accept mine and yours Taubah repentance . Bismillah, come in and do not go away.' He continued to say sentences such as these continuously for one day and night and he said 'At this time I do not care for anything for you, not of any Angel nor Angel of death, O Angel of Death; our creator has given me more than what he has given to you.'

During the day of which night he passed away, he screamed aloud. His sons Shaikh Abdul-Razzaq and Shaikh Musa stated that he would raise his hands again and again and say 'Peace, Allahs blessings and favours be upon you, turn towards righteousness and enter the Saf line, I shall be there in a moment.' He also used to state that 'be gentle.' Then his final moment came and the unconsciousness of death started to come upon him he said 'between me and you and all creation the difference is that of the skies and earth, do not compare me to anyone or anyone to me.' When his son Shaikh Abdul-Aziz asked him how he was feeling and if he was in pain he responded 'no one ask me about anything. I am turning in the knowledge of Allah.' Then they asked him in regards to his illness to which he said 'no one knows my illness and no one will understand it. Not human, nor Jinn, nor Angel. Allah's knowledge does not diminish by his command. The command can change but not the knowledge. A command can be abolished but knowledge can not be abolished. Allah erases what he wishes and retains what he wishes. He has the word. He will not be questioned for what he does but creation will be questioned. Reports of his attributes are passing as they are arriving.' His son Shaikh Abdul-Jabbar asked him where he had pain in his body. He replied 'all my parts are hurting me but my heart is not hurting and it is correct in its link with Allah.' When his final moments came he said 'I seek help from that Lord, besides who there is no one worthy of worship and he is All great and everlasting, who will not diminish, praise be to him who showed respect by his power and by death showed overcoming upon people. There is no one worthy of worship but Allah and Muhammad ﷺ is Allah's messenger.'

His son Shaikh Musa states that he was saying the word 'Ta-azzuz' respect and he could not pronounce this word clearly. So he continuously repeated it until he said it aloud with effort correctly. Then he said 'Allah; Allah; Allah' thrice. Thereafter his

voice fell silent and his tongue became stuck to his palate and his soul left his body. May Allah be pleased with him. Tarikh Dawat wa Azeemat, Vol 1 pg 269-271

Sultan Salahuddin Ayyubee:

After completing his blessed obligation and ridding/protecting the Muslim world from the fear and danger of the Crusaders, this beloved faithful son of Islam passed away on 27th Safar 589hijri. He was fifty seven years old he was born in532hijri).

Qazee Bahawuddin bin Shaddad narrates Sultan's passing away and writes:

'On the night of 27th Safar which was the twelfth night of his illness, his illness worsened and his strength sapped. Shaikh Abu Jafar Imamul -Kilasa who was a pious saint was troubled to stay in the fortress at night because if the final moment of the Sultan arrived he would be there by him and be able to instruct him and say Allah's name. During the night the Sultan felt he was ready for his final journey. Shaikh Abu Jafar was sat by him involved in Tilawat and Zikr. For three days the sultan was in a state of Oblivion. At certain times he would gain consciousness. When Abu Jafar whilst reciting the Quran reached the verse 'Huwallahullazee Laa ilaaha illa hu, Alimul Ghaibe was-Sahadah' the Sultan regained consciousness, there was a smile on his face, his face lit up and he said 'that is correct,' saying this he passed away.

This was Wednesday, 27th Safar at the time of Fajar. It seemed as if after the Khulafae-Rashedeen such a difficult day had not befallen the Muslim Ummah. There was a silence and fear spread in the fortress, in the city and the whole world. Only Allah knows what type of eeriness and sadness there was. When I used to hear that people are willing to give and sacrifice their lives for others I thought this to be a whim, but today if felt real. Myself and many others felt if it was possible for us to sacrifice our lives in exchange for the life of Sultan then we were ready for this.'

Qazee Ibne-Shaddad writes that Sultan only left forty seven dirhams behind. He did not leave behind an empire, house, land, gardens, farm or anything. Not one Pesa penny was spent from his estate for his burial etc. Everything was done by way of loan. Even the seeds for the grass on his grave were acquired by loan. His funeral arrangements where conducted by his vizier Qazee Fazil in an honest and halal way. As above pg337.338

Hazrat Mirza Mazhar Jan Janah:

When Mirza Saab's age passed eighty years he used to constantly speak about leaving, requesting of Prayers, waiting to pass on, and desire of Martyrdom etc. Mamulat -e-Mazhariya by Molwi Naeemullah Behrache pg36

His worshipping and practices also increased. He also signalled in his letter writing to his Disciples etc of his final time. For example he wrote to Mullah Abdul-Razzaq that 'the time for passing has drawn near, my age has passed eighty, there is no time to meet because I do not have the strength to travel and walk around.' Maqamate Mazharee by Shah Ghulam Ali pg60

In another letter he wrote 'Your saintly father who is the beholder of thousands of qualities, has travelled away and has permanently left this world. I and he were of one period and there was only a few steps difference between him leaving this world and my leaving it. We spent the journey of life together. Now we are returning to my real home, we are still travelling together but for a few breaths. Verse of poem' today if there is no news of close friends that have passed so then I am just waiting tomorrow; there will be no sign of me as well.' Kalimat -e-Tayyabah, Letters of Mirza Saab fifth and sixth letter pg 54

One day a disciple of his with the intention of correcting his speech came to him and said that my respected father had the opportunity of your service. I also have the desire for this honour. Mirza Saab responded ‘Where do I have the time for such matters and availability for it. The few moments that are spent in remembering Allah, is valuable. In the next few days you will hear of this pauper leaving,’ stating this he wrote down the following verse as a memento for him:

People say that Mazhar has died- when in reality Mazhar has gone home. Mamulate Mazhareeya pg 139

His love for departure (death):

The author of Mamulate Mazhareeya writes that Mirza would say often that I am astounded as to why people are afraid of death when it is written in Hadeeth that when the soul leaves the body then it has the opportunity to see Allah and his Prophet. As above pg 138

Mirza Saab had a burning desire to meet with the pure souls of the Prophet ﷺ, Hazrat Abubakr, Hazrat Imam Hasan, Hazrat Junaid Baghdadi, Hazrat Khwaja Bahahuddin Muhammad Naqshband and Hazrat Mujaddid Alfe-Thanee. As above

The Author of Mamulat writes that Mirza Saab used to often state that when Amirul-Mumineen Hazrat Ali was critically attacked and he became injured he advised Hazrat Hasan ‘if I recover then it is my duty to deal with the aggressor, else if I should not recover, Qisas capital punishment should not be taken from the kill er. If Allah grants me martyrdom then I wish that revenge is not taken for my blood.’ And then he would say with much regret that when the opportunity came for martyrdom in my youth I could not obtain it, now how am I to achieve this good fortune?’ but still he would say ‘you should not lose faith in Allah.’ As above pg 139 Thus time showed that Allah did not disappoint him.

Deadly attack:

It was the month of Muharram. Mirza was sat at home with a few of his disciples when coincidentally a Taziya pro cession of Grief that Shia's do started from there. Mirza Sab said, addressing his disciples, 'the case that occurred twelve hundred years ago, to freshly remember it every year is that not Bidat? To give Salams to sticks shows a lack of intelligence.' This was heard by the people in the procession and it was hotly discussed and talked about in enclosures and gatherings for two three nights. Gulshan Hind by Mirza Lutf Ali pg 217

On the 7th Muharram 1195hijri on a Wednesday a short time had passed from that night when a few people came to his house and knocked on the door. His servant came to him and said that a few people have come to see you. Mirza Saab hearing this smiled and said 'call them in.' from them three people came in. One of them was of Iranian Mughal descent. Mirza Sab came out from his bedroom and stood by them. The Mughal said Are you Mirza Jan Janah? He replied Yes and both of his companions also confirmed this. Upon this the Mughal shot him with a pistol and all three of them ran away. The bullet entered on his left side close to his heart. Maqamate -Mazharee pg 61

Even though Mirza Saab was critically wounded he took himself upstairs with great fortitude. Gulshan -e-Hind pg 217

Qudratullah Gopamee states that when Mirza Sab got up for Tahajjud some one attacked and took shot at him wit a pistol. Nataejul -afkaar pg 675 But Shah Ghulam Ali has denied this version of events in light of the first version. This is not only because Shah Sab was one of the greatest disciples of Mirza Saab but also because he was with Mirza Sab in those days and this is why he has mentioned this instance in much detail.

At this time Mirza Sab was turning and writhing in pain and agony and was reciting from his own poetic verses: Mamulate Mazhareeya pg 140

He put a good custom of writhing in dust and blood- Allah have mercy upon his pure lovers;

Love made a flood of blood flow from a heartless one – I take pride on his miracle that he has raised a storm from an oven;

Mazhar, be wary, lest the wound of the heart may recover – because this is the memory of the wound of arrow of the eyebrow;

This is the place of mercy, o crowd of lamenting - O flood of tears my memory is but a handful of soil;

The fissure of grain is indeed the sign of Tasbeeh – I know that the wounded heart has a custom and link with Allah.

Mushafee writes that the following verse poetic was also on his tongue Mushafee, Aqd-eThurayya pg 56:

So excellent; a door has opened in my closed heart- may Allah give long life to this wound;

Close to an hour later when he felt some relief he said ‘praise be to Allah, a sunnat of my Great grandfather Hazrat Ali) is complete, but one more remains. May Allah also fulfil this by his grace because this has been my utmost desire. Mamulate

Mazhareeya Meaning the way Hazrat Ali passed away three days after his injury could he also pass away three days after.

It is said that the King Shah Alam sent a message to Mirza Sab that we have searched for these aggressors but could not find them. If you give some clues so that we can track them down and give them their due punishment. Mirza Sab said in response 'the Poor are martyred in the path of Allah, what use is it to take punishment from killing the dead? And if by chance you capture the perpetrators then you should send them to me so that I can take my revenge from them according to custom. As above pg 141 meaning Mirza Sab would forgive them.

This dead one did not fulfil the duty of Love-because he did not call for the hands and feet of his killers,

Zulfiqar, Nawab Najif Khan sent Doctor Jaraahan Farang to him for treatment. Mirza Sab responded 'If I am meant to survive then I shall be treated by the hands of Muslim Doctors and if my time is up then why should I accept favours from the hands of a Kafir at the time of my death. Maqamat Mazharee pg61

If life is granted without asking then so be it – I applaud the person that takes favour from a Doctor or Hakim.

Martyrdom:

The author of Maqamate Mazharee writes that his weakness increased so much so that you could no longer hear his voice. On the third day on Friday after Morning Prayer he said to me 'my eleven prayers have been missed Qazaa but what can I do

my whole body is bloodied and I do not have the strength to lift my head. The Masala Islamic law states that if an ill person is not able to pick his head up then he should delay his prayers and not pray using signals. What do you say about this?' I said that it is as you say. After half the day had passed he picked up both his hands and read Fati-ha for a while. At the time of Asr I again was at his side. He asked 'How long of the day is left?' I replied 'four hours.' He said 'there is still a while left for Maghrib.' At the time of Maghrib on the eve of Saturday 10th Muharram he breathed heavily thrice and his blessed soul left his body. May Allah be pleased with him and reward him generously on our behalf. Mamulate -Mazharee pg 61

It is a strange coincidence that on the tenth of Muharram the coffin of Mirza Sab and the Shia procession went out at the same time and his entire friends etc where with the Janaza. It could not be ascertained where his Janaza was prayed and who led the prayer. However after the Janaza prayer he was buried in the compound of his wife Bibi Saheba in front of the Chitlee grave. As above

Mirza Sab wrote in his will;

My wife had requested that I leave my final affairs to her to sort out and arrange. I had also mentioned this as well but in the days of my unconsciousness I did not own a single plot/piece of land in my country. In short, she has purchased a house but I myself have no need for it. If she wishes to bury me there then for the sake of my friendship it is imperative for you not to agree with it. After that whichever place you ascertain, giving regard to her wishes and it is more appropriate to be out side the Turkman entrance.

Even though this advice was very clear, Mirza Sab's burial was where he did not wish for. The reason for this, Molwi Naeemullah writes, is that this will was with Qazee Thanaullah Panee Patee. They buried him in the compound of Bibi Saheba with the intention that they would move him to wherever after seeing the will. But when they intended to move him after seeing the will Mirza Sab had forbade from this when he was in this world. Hazrat Mirza Jan Janah and his words pg66 -72

Hazrat Mujaddid Alf-e-Thanee:

Khwaja Muhammad Kashami writes that Hazrat Mujaddid stayed in Ajmer in 1032hijri. One day he said 'the time for travelling to the hereafter has come close.' He wrote to his servants/sons who where in Sarhind at that time 'the days of my life are close to ending and my sons are afar.' His sons upon receiving this letter came to Ajmer. One day he said in solitude to his sons Khwaja Muhammad Saeed and Khwaja Muhammad Masum 'I do not have any interest in this world nor do I look towards it. Now I am more involved with that world and the day for my departure is coming close.' Zabadatul -Muqamat pg282

Hazrat Mujaddid's stay in Sarhind remained for ten months and eight or nine days after returning from the army. Hazrat Mujaddid and his Naqedeen pg164 -165

Notice of becoming close to death and obtaining solitude:

When he returned to Sarhind from Ajmer, then upon reaching there he cut all ties and chose solitude. No one had permission to come apart from his sons and two or three close servants. He did not leave the home apart for the five daily prayers and Juma. All his time would be spent in Zikr, Astagfar, and physical and spiritual worship which was directly from the verse 'wa Tabattal ilaihe tabteelaa.'

In the middle of Zil-hajj he had chest complaints and this became severe. He would cry more and when his weakness became severe he would say the words 'Allahummar Rafiqil Alaa.' During this period he recovered for a few days and his grieving and wounded heart found some solace. He used to say in this state 'I felt such sweetness and excitement during my weakness which I could not feel when I

recovered so.' During this period he gave a lot in charity and alms. On the 12th Muharram he said 'I have been told that within forty five days you will travel from this world to the next and I have been shown the place where I am to be buried.'

One day his sons saw that he was sobbing a lot. They enquired as to why and he responded 'Desire of passing.' His sons said that why are you so distant and dis-interested in us normally you are not? He replied 'Allah is more beloved to me than you.'

On the 22nd Safar he said to his beloved and servants 'Today forty days have been completed, look to see what happens in these next seven-eight days.' After this he kept on mentioning Allah's countless blessings and favours. On the 23rd Safar he distributed all his clothes and garments to his servants from amongst them was a lso Khwaja Muhammad Hashim Lakshami, but seven months prior to his death in Rajab1033, he went to Dakan to get his family due to a conflict there.

During this period Shaikh Badruddin Sarhindi stayed in his service and his final days are narrated through him in Zabadatul Muqamat. Including information received from his sons. Because he had no cotton garment on his body, the cold air had an effect upon him and he became feverish again. And just as the Prophet ﷺ became worse after a brief recovery, this Sunnat was also performed.

During this period where he was weak his spreading of the higher knowledge increased. His son Khwaja Muhammad Saeed said that your weakness can not sustain this conversation; you can mention these points and sciences at another time. He replied 'my beloved son, who now has the time that these topics can be delayed for another occasion.'

Steadfastness on daily practices:

During these days of severe weakness he still did not perform prayer without Jamat. Only on the final four to five days of his life, upon the people insisting did he perform prayer by himself. There was no slowing down in his prayers, Awrad, Zikr, meditation at all. He did not neglect in any of the Sharee commands and virtues. One night in the final third he woke up, performed Wuzu and said 'this is my final Tahajjud prayer.' And this is what happened because he did not have the opportunity to perform another Tahajjud prayer.

Guidance's/Advice:

A few days prior to his departure he was drowned in deep hypothecation. His servants asked him if this deep thinking was due to his weakness or immersion. He replied 'due to immersion/deep thought. Some facts and truths are before me.' In this period of weakness and illness, he adviced of the importance of Sunnat, staying away from Bidat and the importance of Zikr and meditation. He used to state: 'You should grab hold of Sunnat with your teeth.' He said that the bringer of Shariah according to 'Addeenun-Naseeha' did not leave any stone unturned in guiding the Ummat and giving sound advice. Always follow fully the reliable books of religion and follow them completely and remain steadfast on them.' He said 'the sunnat should be followed completely in my funeral arrangements. No sunnat should be left out.' He said to his wife 'because it seems I shall travel before you that is why make my funeral arrangements from your dowry.' He also said 'bury me in a quiet unmarked place.' His sons said that you had previously advised us that you should be buried with out great brother Khwaja Muhammad Sadiq the month was probably the month of November, because he passed away in December. It was a month from the cold season and now you are saying something else. He responded 'yes, at this moment in time this is my desire.' When he saw that his sons had become quiet after this and that they are having doubts he said 'if you cannot do this then outside the

city bury me next to my respected father or in the garden next to it. Keep my grave raw so that after a few days there is no sign of it.' When he saw that his sons had gone into deep thought with this comment he laughed and said 'it is up to you, wherever you think is right, bury me there.'

Departure:

It was in the evening of Tuesday the 27th Safar. He was to pass away the next day. He said to the servants that served him staying awake all night and nursed him 'you put a lot of effort in, and now you've only one night of effort remaining.' Then he said 'Asbaha Lailan' o night, you somehow become morning. When it became day, a t around Chast mid -morning he called for a basin which did not have any sand in. thinking that water may splash he returned it. Someone said that a sample should be shown to the Hakim. He said 'I am not performing Wuzu, lie me down onto the bed. It is as if he realised that he would be leaving this world in a little while and would not have time to perform Wuzu. When he was laid down onto the bed then according to Sunnat he placed his right hand under his right cheek and became involved in Zikr. His servants hearing his breathing quicken asked how he was feeling. He replied 'I am good.' He said 'the two Rakats I performed is enough.' These where Hazrat's final words and after this apart from doing Zikr of 'Allah' he did not say anything, rather a few moments later he gave his life. This incident occurred on Tuesday at Chast 28th Safar1034hijri.

There were 29 days in that Safar. The next day the month of Rabiul-Awwal started and his soul had departed. At that time he was sixty three years of age.

Funeral and burial:

When he was brought for Ghusl bathing the people saw that his hands where tied as if he was performing Salaat. His thumb and small finger of his right hand were wrapped around the forearm of his left hand. His servants separated his hands when he passed away. After Ghusl people saw that once again his hands where tied as before as if he was performing Salaat and this state remained until the end. Looking at him it seemed as if he was smiling like:

Spend your life in such a manner that everyone is crying at your passing yet you are smiling.

It did not matter how much you parted his hands they would come together by themselves as if he was performing Salaat. The manner of his Funeral and burial was conducted according to Sunnat. His son Khwaja Muhammad Saeed led his Janaza prayer and took him to his final resting place. Tarikh Dawat wa Azeemat , Vol 4 pg 170-174

Hazrat Tohfah Allah have mercy on her:

She was a holy and accomplished woman. Shaikh Sirri Siktee states 'one day I could not get any sleep. I was agitated and worried. I was not able to perform my Tahajjud prayer also. When I performed my morning prayer I paced outside and indoors to get some consolation but my anxiety did not go away. In the end I decided to go to the hospital and look at the grief of the ill and observe them so that by speaking to them about their state I could be at peace.

Upon reaching the hospital my anxiety went away. My chest opened up. I saw a very beautiful girl and perfume was emulating from her tatty clothes. Both her hands and feet where tied. She saw me and started to cry and recited some poetic verses. I enquired from the people there that who is she? I was informed that she is a girl that has gone mad. Khwaja has tied up her hands and feet and left her here. When she heard this she cried even more and recited the following verses poetic in Arabic which means:

O group of men I have committed no sin; it seems I am mad yet my heart is alert , I have been unjustly tied up; apart from the love inside me I have committed no crime; I am so engrossed in the love of *him*that I cannot do anything without his command; thus the qualities you see in me, these are my sins and the badness you see in me, that in reality is my quality; the person who loves Allah and is pleased with him there is no sin for him;

These words of hers had a great effect on me and I started to cry. That young girl said O Sirri! How do you cry in such a state when you shall recognise him as you should and it is his right to be recognised as such? Saying this she fell unconscious. When she regained consciousness I said 'O young girl', she said 'I am here, O Sirri,' I asked 'from whence do you recognise me?' she replied 'now I have recognised him, I am no longer ignorant.' I said 'I have heard that you are madly in love with someone, who is this person?' she replied 'with He, who has shown me his bounties and bestowed his favours on me and who is closer to us then our hearts.' I then asked her 'Who tied you in here?' she replied 'the jealous people brought me here collectively and tied me up.' Then she shouted aloud and became unconscious again. I thought that maybe she has passed away. When she regained consciousness she said a few more appropriate verses. I said to the hospital owner that let her be and release her. He released her. I said go wherever you desire. She replied 'O Sirri, where can I go, my true Lord has made me a servant for someone else. If that person

should be happy then that is fine else I shall have to remain patient.’ I thought in my heart that she is cleverer than me.

Hazrat Sirri’s meeting with Tohfah’s owner:

When the owner of Tohfah arrived and asked the hospital supervisor in regards to the whereabouts of Tohfah. He was informed that she is inside and Sirri Siktee is with her. He was happy and went inside. He offered Salam to me and met me with respect. I said to him that this young girl is more worthy of respect then I, for what reason had you tied her up? He replied ‘the reasons are plentiful, she is mad, she does not eat nor drink, nor does she let us sleep, she does a lot of worrying and thinking. She is my entire livelihood. I purchased her with twenty thousand Dirhams and thought that I would make a tidy profit from her due to the qualities and skills she had.’ I asked him ‘what skills does she have?’ He replied ‘she is a musician, a great singer.’ I enquired that for how long has she been like this? He replied ‘for one year.’ I asked him that how was she prior to that? He replied ‘she always kept a musical instrument under her arm and sang these verses which mean:

I promise that the oath I have given to you I shall never break; and I will never harm this friendship; the friendship that has filled my heart, so how can I console my heart and be at peace; thus O Ye! There is no friend for me apart from you; you have left me to serve the people.

Another time she sang these verses and she stood up broke her stick and started to lament. I thought that she is in love with someone but then I found out that this was not the case.’

I then asked Tohfah that is this the case? She started weeping and said the following verses:

‘Allah said in my heart and a speech was on my tongue; a little while later I became close to him; Allah gave me a special stature and gave me respect which I accepted; whenever I am called forth, saying Labbaik I go towards him with desire; to he who has called me.’

After hearing these verses I said to Tohfah’s owner that I shall pay you whatever is owed to you and some more. Her owner lamented and said ‘you are a Hermit, how will you be able to afford this?’ I said to him ‘you do not worry about that. You wait here. I shall bring you the money.’

He states that ‘I went away crying and by Allah I did not even possess one Dinar at that time. I worried about it all night. I lamented and cried. I begged. I could not sleep. I said ‘O Allah; you know my outside and inside. I have trust in your grace. Do not disgrace me.’ A short while passed when someone knocked. I asked who it was. The reply came ‘a friend of yours’. I opened the door. There was a person stood there with four servants and a light in his hand. He asked if he could come inside. I said ‘come in’. When this person came in I asked him who he was and what had he come for? He replied ‘I am Ahmad bin Musanna, this night I saw an angel in my dream and he said that I should take five bags of gold to Hazrat Sirri Siktee and make him happy so he could purchase Tohfah. We also have a link with Tohfah.’ Hearing this I fell into Sajda Shukr and awaited the morning. After morning prayers I went with my friend to the hospital. The watchman was waiting. He saw me and said ‘welcome; Tohfah has a high status in front of Allah, the voice from heaven said to me how excellent is it for he who remembers me in their heart.

The blessings of Tohfah:

When Tohfah saw us coming, her eyes welled with tears and she said to the Lord 'O Lord you have given my secret away to the people.' By this time Tohfah's owner came crying. I enquired that why are you crying, I have brought along that what you have asked for and a further five thousand profit. He replied 'I do not want it.' I said should I give you one hundred percent profit on top of the price. He said 'even if you gave me the whole world in exchange for her I will not accept it. I have set Tohfah free for the sake of Allah.' I asked him what is the reason for this. He replied 'during the night I was reproached. I hold you witness that I am free from all this money and I have come towards Allah.' When I looked towards Masanna he also was crying. I asked him that why do you cry? He said 'the reason why Allah has called me for, he seems to be displeased with me. I make you my witness and I give all my wealth as charity in the path of Allah.' I said 'Subhanallah; the blessings of Tohfah are so vast and great that they include everyone. Then Tohfah got up, removed the clothes that she was wearing, put a canvas over her body and went out. Tears where flowing from her eyes. I said Allah has freed you, why do you cry now? Hearing this she recited a few verses poetic which translate to:

'The person to whom I am running to I am crying for; By his righteousness, he alone has called me so that I can permanently stay with him; so that he can take me to my goal which I desire for and make me happy.

After that we came out searching for her but could not find her.

Towards Haram:

All three of us decided to go to Kaba. Ahmad bin Musanna died on the way and myself and Tohfah's owner reached Makkah. Whilst doing Tawaf I heard an injured voice which was reciting some verses which meant:

‘The friend of Allah is ill in this world; and the illness is long; her remedy is the love of Allah and the pain of that which he has fed her himself from the goblet of Love and gave her plenty from it; when she was given this goblet of Love she became unconscious in his love and search; without him, she is as the person who claims to love and desire him and then becomes unconscious in the desire and need to see him.’

We reached this singer. She saw us and said ‘O Sirree!’ I replied ‘Labbaik; who are you? May Allah shower his mercies upon you.’ She replied ‘Laa ilaa ha Illallah; what type of ignorance is this. I am that same Tohfah.’ Now Tohfah had become considerably weaker. I asked her ‘O Tohfah! After choosing to be alone what benefit did you receive?’ She replied ‘Allah gave me his closeness and Love and gave me hatred and abhorrence for all else.’ I said to her that ‘Ahmad bin Musanna has passed away.’ She replied ‘Allah have Mercy upon him. Allah had bestowed him with such piety and Nobility that no one else has. He will be my neighbour in Jannat.’ I said ‘Your owner has come with me.’ She prayed for him and fell down close to Kaba and gave her life.

When her owner came and saw her dead he also fell down. I moved forward to pick him up and he also had passed on. I made their funeral arrangements and returned after their burial. Allah have mercy on all of them.

This whole incident has been placed in poetic form in Kulliyat-e-Imdadiya.

The one who came ensnared chained up; at the opening of the chains was away like the wind;

She was lost in the wind of the barren desert; from whence will you find any sign of her;

When they could not find any sign for her; they made intention for the house of Allah;

All three, the Shaikh, the businessman and the noble; together made intention for Haram;

When they could not find Thufa, all three set of for the house of Allah;

The noble of them died on the way; after being targeted with the arrow of grief, sadness and pain;

After getting rid of all the worldly wealth; he threw his life away to the creator of life;

The noble had gone from them by dying on the way; the Shaikh and businessman reached the house of Allah;

One day with a clean desiring and pure heart; they were conducting the Kaba Twaaf;

By one sound they felt a pain in their ear; from which they felt an excitement within them;

This was a topic with this grief; meaning a heartless one would say:

O my Lord, O beloved of my heart, O my goal, O the desire of my heart;

You are the light for my eve until morn; you are the link of my nights;

You are the guide for the misguided; the heart is sincere you alert the life;

I have a pain you are the cure for this illness; the wound is of you and the cure for the heartbroken;

I am thirsty in your desire; when will these tears be completed;

A lover is forever ill in this world; the cure for this is only tears and pain;

She who is restrained in your grief; how can she be at peace without seeing you;

When the shaikh heard this prayer; he went with flowing tears towards her;

He went and saw a wounded body; her head is prostrated in the sand;

When she heard the voice of the Shaikh she immediately got up there;

She raised her head and looked at the Shaikh said ‘O Shaikh Sirri you are happy’;

Shaikh asked who are you tell me; whose lamenting has turned my heart;

She after hearing this said: Laa ilaaha illaa hu; to have ignorance after knowledge o pious one;

The mercy of the lord be upon you I am amazed; you become a stranger after being a friend;

What have you forgotten me O Sirre; I am Tohfa who you were to purchase;

I am Tohfa who you have freed; I have found cover due to you;

When the Shaikh looked at her closely; she had become like a twig due to her thinness;

She laid in a cave on the floor, and the floor had absorbed her body;

She had become so pious, that her head become as a dead thorn;

Her head and forehead had become defeated; and her body was reduced to a moon shape;

There were thousands of drops of blood on her eyes, and the effect of lamenting on her lips;

The business man wounded in the desire to meet you; came in the desire to see you;

He is in Tawaf upon the hope of you; his eyes are searching everywhere;

Hearing this Tohfa did a prayer in her heart; and died with her head on the door of Kaba;

She took a deep breath and died; she completed all her acts of love;

She did not give her life in vain; she sacrificed her life for her beloved;

She spent her life in obedience; in the end she gave her life;

Leave this scene O heart; learn from this act some bravery;

Do not grieve even if you have grief; the corpse has gone to where there is no grief;

The businessman arrived at this time also; He saw Tohfa lying there dead;

He fell and died lost on the ground; he died with his head on Tohfas feet;

He gave his life suddenly like a kite; with that burnt out light;

Seeing this state the Shaikh said; Innaa lillahe wa innaa ilaihe Raaje-oon;

After this he prepared for their funerals; he put them both to rest in the earth;

After Shaikh finished from both their funerals he returned to his homeland;

May the mercy of the Lord come down on them day and night; on the souls of these Martyrs;

May the mercy of the Lord be upon them forever; May Allah also give us a place next to them;

It was the year of 1281hijri; when Hazrat Tohfa passed away;

When this verse of Tohfa was complete; I called it Tohfatul-Usshaq;

Kulliyat -e-Imdadiyah, pg 154-156

Shaikh Mahkamuddin Sahibul-Yusr Uwaisi:

When the state of hypothecation or intoxication in spirituality used to come upon Shaikh Mahkamuddin Sahibul-Yusr Uwaisi son of Hafiz Muhammad Arif bin Hafiz Mahmood he would remain unconscious sometimes for a day, sometimes a month and sometimes even up to four months at a time. During this period he would be completely unaware of the world. He would sit at the edge of the lake close to Raatee city. The water of this lake was very deep. During the rainy season the lake

would be completely filled. He used to hold gatherings of Sima spiritual topics. During states of Wajd high spiritual moments he would jump into this lake. One day during such a gathering, he became into the state of Wajd. In front of thousands of people in the state of hypothecation he jumped into the lake and within seconds he sunk into the water. People searched for him, divers searched the whole lake but could not locate him. In the end they admitted defeat and people made it known that just as Hazrat Shaikh Qutbuddin bin Khwaja Abdul-Khaliq disappeared from sight and went and joined the Abdal great saints so too has he. Four -five months passed, the water of the lake dried up. The farmers of the village started to take out the soil fertile from the bottom of the lake for use when one digger hit something. He took a closer look and saw a human body buried in the earth. He removed the body very carefully from the soil and he saw the body of Sahibul-Yusr Uwaisi. He was still in the stae of hypothecation and intoxication. The Qawwals singers where called. The Naats of the Prophet ﷺ where started and then he opened up his eyes and regained consciousness, people saw with their own eyes that he was fine and well.

Hazrat Khwaja Suleman states that I was still a child when I came into the service of Hazrat Sahibul-Yusr. At that time he was sat in meditation after Zohar prayer in the Mosque of Tonisa. I saw that a Pathan from Kabul came to him and after giving him Salams sat beside him. Then he said ‘Hazrat I am travelling countries in search for a religious person. Now I have reached Punjab. I have still not achieved my goal.’ Hearing this he said ‘the world is not empty of religious people nor can any country or city remain without one. You just need to have the correct sight. If you look with spirituality then you will not be deprived.’ The Afghan said ‘now I shall not leave here empty handed.’ He said ‘your part has been left as trust with me, do you want to take your share all at once or slowly?’ The Pathan had a lot of desire and said ‘No, Hazoor, I would like to have my share now.’ He replied ‘you do not have the capacity/strength to accept this heavy burden. And if you do accept it then you will not be able to cope with it.’ He replied ‘my life is sacrificed for my true beloved.’ He said ‘Ok, come forward and recite Laailaaha Illaa Hu with your tongue.’ When he recited this, the Shaikh also recited along with him but the feeling with which he recited Laa ilaaha illaa hu had such an effect on the seeker that he fell onto the

ground and started tossing and turning like a wounded chicken. In the end his restlessness took him and he fell into the pond. As soon as he fell into the pond the water started bubbling. It was as if water was boiling in a pot. The Dervish of Hazrat's monastery took him out of the water with much difficulty. After a few moments he passed away. Hazrat conducted the funeral arrangements for this martyr of Allahs love and placed him to rest. Khuzyatul Awliya, the various chains of the Sufis, pg371, 172

Shaikh Majadiduddin Baghdadi:

The beauty of the mother of Khwarzim Shah was second to none she was extremely beautiful). She constantly used to attend the gathering of Shaikh Majadiduddin and took delight from the gathering and his sermons. Sometimes it used to be so that she visited the Shaikh at night also. One night King Khwarzim was intoxicated with alcohol. The opposition to Shaikh Majadiduddin took full opportunity of this situation and said to him that your mother has wed Majadiduddin secretly and they are both meeting together at this very moment. Sultan Khwarzim immediately ordered that Majadiduddin be taken to the sea before sun rise. When Shaikh Najmuddin Kubra heard of this he became extremely sad and upset. He said 'Innaa Lillahe wa Innaa ilaihe Raje-oon. My son Majadiduddin has been thrown out to sea and he has been killed.' He placed his head in Sajda and prayed 'clear the throne from this hasty, lack of foresight ruler.' Allah accepted this prayer of his. When Sultan Khwarzim heard of this he became ashamed. He came on foot to Hazrat Najmuddin carrying a tray of Gold, draping two swords; a kafan tied around his head and entered the gathering. He then made bare his head and stood at the feet position, bowed his head and said 'If it is blood money you want then this gold is present. If you want capital punishment Qisaas then my sword and Kafan is before you.' Hazrat Shaikh responded 'kaana zalika fil-Kitab-e- Mastooraa this has already been written in the Book, the blood money in exchange for Majadidud din in now your whole empire/kingdom. This kingdom will be taken from you. You will be beheaded. Thousands of innocents will be slaughtered and I myself will sacrifice my life in this conquest.' The king went away without hope. A short time later Changez Khan's

armies moved forward after destroying thekingdom of Khwarzim. Sultan Khwarzim was also killed. Hazrat Shaikh Najmuddin Kubra was also killed in this battle. Hazrat Shaikh Najmuddin was martyred in 617hijri. Some historians have also documented this to be 607hijri. Khuzyatul -Awliya, The various links of Sufis, pg206

Hazrat Saeed bin Jubair:

Saeed bin Jubair is a famous Tabi-ee. Hajjaj bin Yusuf captured him for rebelling and martyred him very cruelly. Prior to martyring him, Hajjaj bin Yusuf asked him 'Saeed; tell me how should I kill you?

Saeed: However you would like to be killed yourself.

Hajjaj: Should I forgive you?

Saeed: Forgiveness is that which is from Allah. Your forgiveness means nothing.

Hajjaj ordered the executor to kill him. Saeed was brought outside and he laughed. Hajjaj was informed of this. He called him again and enquired:

Hajjaj: Why did you laugh?

Saeed: At your boldness against Allah and his mildness towards you.

Hajjaj: I kill those who cause separation within Muslims, then addressing the Executor he said behead him in front of me.

Saeed: May I pray 2 Rakat Salat? Saeed performed Salat and after Salat faced Qibla he recited Quranic Verse: I turn my face to the Lord who created the heavens and earth, and I face him turning away from everything else and I am not from the infidel Mushrekeen.

Hajjaj: Turn his face away from Qibla and turn him so that he faces the Qibla of the Christians because they also caused factions in their religion and separation.

Hearing this command his courtiers turned the face of Saeed bin Jubair away from Qibla.

Saeed: Quranic Verse wherever you turn your face, Allah is there. Indeed Allah is All-hearing, All-knowing.

Hajjaj: Turn him upside down face down we are ordered to act on what is clea r.

Saeed: Quranic Verse I created you from the earth and I shall return you to it and you shall be resurrected from it a second time.

Hajjaj: Kill him!

Saeed: I make you witness that: Ashadu Al-Laa-ilaa ha il-Allahu wahdahu laa shareeka lahu wa ashhadu anna Muhammadan abduhu wa rasuluh, remember this. When I meet you on the day of Judgment I shall take this from you. Innaa lillahee wa innaa ilaihe Raaje-oon.

After this he was martyred.

After his death a lot of blood came from his body which astonished Hajjaj. He asked his Doctor the reason who replied ‘his heart was completely at ease and he did not fear his death at all. That is why his blood remained at the same pressure; As opposed to other people whose blood dries up due to fear. Hikayat -e-Sahabah pg 95

Shaikh Abur-Rida:

He was the respected uncle of Shah Waliyullah. With the words of Shah Waliyullah: ‘the level of his complete solitude, total reliance on Allah, following of Sunnat and adherence to the Sufis was such that it was impossible for a human to do more.’

It is narrated from Shaikh Muhammad Muzaffar Rahtkee that Hazrat Shaikh always used to state in his early days that when Shaikh Abu-Rida passes fifty years of age then my life span will be between the ranges of fifty to sixty years. When he passed the age of fifty I became worried. When he was fifty five years of age, by chance I had to go to Rahtak for a function. When I took my leave from him I mentioned my

worry to him. He smiled and evaded my fears saying that you should certainly visit home and do not let this worry you.' These where the final words that I heard from Hazrat Shaikh.

It is narrated by Gulshan Sha-er that during the final days of Hazrat Shaikh, one day Shaikh Abdul-Ahad came to visit him. I was with Shaikh also at this time. When we came to him he, out of habit, was sat on the bed and everyone else was sat on the floor. When Hazrat Shaikh saw Shaikh Abdul-Ahad he smiled and met him with open arms and sat him down besides him on the bed. This meeting lasted for a while yet there was no conversation during this period. It was as if his heart had become cold from all relationships and due to rapture and excessive desire he could not even speak. Then he got up and because his family where closely related to Shaikh Abdul-Ahad, he took Shaikh home with him. In the same manner they sat in silence in each other's company and then the Azaan for Magrib occurred. His eldest son Shaikh Fakhrul-Alam came to him and said that the Azan has been done we should go out now. Upon this Hazrat Shaikh said 'Baabaa; there is still some difference between the outside and inside.' Saying this he came out and performed prayer in the mosque. After this meeting had finished Shaikh Abdul-Ahad said 'it is as if Hazrat Shaikh has been ordered to sit in this manner and maybe the time for his departure has come close and he is overcome for the meeting with the Almighty.' A short time after this he passed away.

A group of Shaikhs narrate that Hazrat Shaikh felt slightly weak and lethargic and due to this he did not consume any food for two to three days. He did not seem bothered with anything anymore. At the time of Asr he went to the Mosque and he said goodbye to his household. After finishing from Asr he asked for 'Muqamat Khwaja Naqshband' and studied from there. During this period one of his disciples offered him Paan. He took a couple of pieces from that and in the state of happiness he took support from a cushion that was by his side. At that same time his soul left his body. Prior to his departure he asked for Hazrat Shaikh Abdur-Rahim. Some people went to look for him and others thinking that he was in the state of consciousness picked him up and took him to the door of the house. Hazrat Shah Abdur-rahim arrived at that

time. He saw that his soul had departed. This occurred on 17th Muharram 1100hijri. Some people have given the solar year. May Allah be pleased with him and may Allah please him and give him an abode in Jannatul-Firdaus. Anfasul -Arifeen pg328-330

Shaikh Wajeehuddin:

Desire for Martyrdom:

Shah Abdur-Rahim always used to state that one day my father Shaikh Wajeehuddin was performing Tahajjud when he spent a long time in Sajda. I thought that maybe his soul has left his body. When he came out of this position I enquired regarding his long Sajda. He said I saw hidden things and I saw the state of those relatives of mine who were martyred. I was extremely pleased with their stature and positions. Thus I asked Allah for Martyrdom and I cried before him until my prayer was accepted and I was given a sign that my Martyrdom will happen close to Dakkan. After this he decided to travel and purchased things even though he had left work and did not like that type of work anymore. He purchased a horse and set off towards Dakkan. He thought that this battle would be against Sewaa who was the King of the disbelievers and who disrespected to some degree the Muslim Qazees. When he reached Bahanpur he found out by way of Kashf that he had left his place of Martyrdom behind. Thus he returned from here.

Martyrdom:

On the way he made some links agreement to travel together with certain pious people and business men and they intended to enter Hindustan via the village of Hindiya. At this conjunction he was met by an extremely elderly man who was crawling along. He felt sorry for him and asked him where he was heading

to. He replied ‘I am intending to go to Delhi.’ He Shaikh Wajeehuddin said to him that take three pesas from my workers every day. That Old man was in fact a spy for the disbelievers and when this caravan reached the inn of Naunabriya, which is two to three furlongs from the river Narabada towardsHindustan, then that spy informed his companions. Thus a big group of bandits came to that inn. He at that time was involved in recitation of Quran. Three people from that group came forward and asked ‘Who is Wajeehuddin?’ when they identified him they said ‘we have nothing against you.’ We know that you do not have any wealth and also that we owe you for helping a person of our group. But these business men have so much money that we cannot leave them. Because he knew the purpose of this journey of his, he was not prepared to leave these businessmen and he stepped forward to protect them. During this skirmish he was wounded twenty two times and with one attack his head was sliced from his body. Even with all this he continued battling forwards and did not stop. A woman who observed this looked on in admiration. He then fell down and was buried there.

Hazrat Shah Abdur -Rahim states that at the end of this very day he appeared in a form before me and showed me his wounds and injuries. I gave some alms to send reward. Hazrat states that I intended to remove his body from there but he came in a form to me and forbade me from this. The stories of his being killed are very famous indeed. Anfasul -Arifeen pg 344-346

Shaikh Ahmad Nakhlee:

Shaikh Ahmad Nakhlee lived to the age of ninety. Shaikh Abdul-Rahman states that I was the agent for my father in all of his worldly business and affairs. When my respected Father Shaikh Ahmad Nakhlee reached his final age and weakness came upon him then one day I went to him with the complaints of his creditors that I am fearful that should you die, all these debts will be burdened upon me and my close relatives and family will not accept my being your agent. His father responded ‘do not let this doubt find a way into your heart. I have full belief that I shall not die until

all the debts which I have to repay are repaid and I also feel that the last night of my life shall be the night where I have no debts of anyone upon me.’ A short while before his death, amounts of money came from the least expected of sources to pay of his debts and according to what he said the last night of his life arrived when he owed no one a debt that required payment. Anfasul -Arifeen pg 393,394

Hazrat Khwaja Fuzail bin Ayaz:

Khwaja Abu Ali Razi states that I remained in the service of Khwaja Fuzail for thirty years and I never saw Khwaja laughing. He did however laugh the day his son Mubarak Ali passed away. The reason why his son passed away was because he was sat by the well of Zamzam in Makka when someone recited the following Quranic verse: translation; ‘the day when the Book of Deeds will be placed before the wrongdoers, then you will see that they will be fearful. And they will say Alas, we are doomed, what is it with this book which has not left out any of our small or big doings i.e. it has captured everything’

He heard this verse, shouted aloud Allah’s name and gave his life to Allah. Khuzyatul -Asfiya pg 23

Sufyan bin Utbah used to state that we went to visit during his sickness Fuzail bin Ayaz during his sickness and he said ‘if you had not come to visit, that would have been better then you coming, because I am concerned that by your attendance lest I should say something from my mouth which Allah may have a complaint of.’

When the time for his death came he lost consciousness, then he opened up his eyes and said ‘What a shame! Such a long journey yet so less provisions.’

Someone saw him in a dream after his death and he was saying ‘I have not found anyone more helpful/better to man then Allah.’ Kitabul -Ruh by Ibnul-Qayyim

Hazrat Yahya bin Muaz:

When people said to Yahya bin Muaz whilst visiting him in his illness, 'how are you, how are you feeling?' he said the following poetic verses:

My state is such that I am leaving the world and the day that the people pick up my coffin, that day will be my Judgment day, and my close loved ones will dig my grave in earnest for me and this will be because to take me there quickly will be respectful to me, thus they will take me to my grave as quickly as possible, and when the day of my death and the night of my death befalls me, that day will be such for them as if they have never recognised me.

Hazrat Sufyan Thauri:

Sufyan Thauri used to state that apart from the high esteemed persons very few persons are safe from the following four evils. The first is greed, the second lies, the third complaints, the fourth showing off. At the time of his death he was asked to recite Laa ilaaha illallahaa and he replied 'I do not have any need for it!' Meaning that I am completely in control of myself. I am becoming his from head to toe. Nothing else is left for me. Ihya -ul Uloom, pg 681, Vol 4

Ibne Mubarak states that I saw Thauree in a dream and asked him that what did Allah do with you? He said 'I met with Muhammad the Prophet of Allah ﷺ and his group.'

Ibne-Uyaiyna saw him in a dream and asked him for some advice. He said ‘mix less with people.’ Kitabul -Ruh by Ibnul-Qayyim

Qubaisa bin Uqbah states that I saw Thauri in a dream and asked him that what did Allah do with you? He responded with the following poetic verse:

‘I saw my Lord in front of me. He said to me O Ibne-Saeed; glad tidings to you of my Pleasure because you used to do Tahajjud during the dark nights. Tears of grief welled from your eyes and there was pain in your heart. Now it is up to you, choose whichever palace you want and keep on seeing me because I am close to you.’

Sufyan bin Uyaiyna narrates that I saw Thauri in a dream, he flew from a date tree in Jannat Paradise to another tree, then he flew from that tree back to the date tree and he was saying people should work for such reward like this. He was asked that for what did you obtain Jannat? He replied ‘for Abstinence and Taqwa/piety fear of Allah. He was asked ‘how is Ali bin Asim?’ He replied I see him as stars.’ As above pg71-72

Abdul-Malik bin Marwaan:

When the time of Death came close for Abdul-Malik bin Marwaan he saw a washer man on the outskirts of Damascus folding the clothes and casting them down. Abdul-Malik said ‘By Allah; how good would it have been if I was a washer man and ate from the fruits of my labour daily and was not in charge of worldly affairs.’ Abu-Hazim heard of this and said praise to be Allah that he has made such rulers that wish at the time of their death to be in the state we are in yet when death comes upon us we do not wish to be in the state their in.

Someone asked Abdul-Malik in his final illness that how do you find yourself? He replied I find myself as Allah states:

Translation: 'You will return to us in the same way alone; just as I created you the first time and all those bounties which I gave you in the world, you shall leave behind.'

Ihya -ul Uloom, Urdu version, Vol 4, pg 677

Khalifa Haroon Rashid:

It is written regarding Khalifa Haroon Rashid that he chose his own Kafan at the time of his death and he would look at it and say: Quranic verse; 'My wealth did not benefit me one bit and my Kingdom was taken from me.'

At that time Mamun spread some ashes and lay down on top of it. He was saying O Ye; whose kingdom will never end; have mercy on the person whose Kingdom is over.

This was also the state of Khalifa Muntasir Billah. When the time for his death came he started to say that if I knew my life would be so short then I would not have done what I did. Muntasir was very worried and restless at the time of his death. People said you have nothing to fear, don't be worried. Upon this he said 'yes, all it is, that the world has gone and the hereafter has arrived as above.

Masrur Khadim narrates that when the time of Amirul-Mumineen Haroon Rashid's death came close he expressed a desire to me to see his Kafan. When I brought his Kafan to him he ordered me to dig his grave. When I dug his grave he ordered his servant and they took him to his grave. Looking at his grave, he became engrossed in deep thought then he recited the verse Qur anic: Maa Agnaa Annee Maaleyah, Halaka Annee Sultaneyaa. Tabaqatus -Shafe-eyaa, pg288, vol 8

Allaaama Saabunee:

One day he was doing his sermon when someone placed the book ‘Ru-usul Amlaa-fee kashful-balaa’ in his hand. He read this book due to which a type of terror and fear came upon him. He said to the Qaree that recite this verse Quranic: afa aminallazeena makarus-sayeaate ay-yaksefallahu behemul ardu aw yateyahumul azaabu… and then asked him to recite similar verses to these. He warned the people present of Allah’s wrath and anger. This state had such an effect on him that a pain started in his stomach. For seven days he writhed in this pain and in this state he continued to advise his children, relatives and close friends. In the end he passed away from this illness on 4th Muharram 449hijri on Friday. At the time of Asr after Janaza prayer his burial took place. The dream of Imam of Haramain Abul -ma-alee Al-Juwaiynee is a source of glad tidings for him. Prior to this dream Imam looked into Philosophy, Mutazilee and Ahle-Sunnat and seeing the strength of all their evidence he was astounded by what was correct, so the Prophet ﷺ gave him an indication in a dream that ‘Stay steadfast on the beliefs of Sabunee.’ Bustanul -Muhadditheen pg 153

Hazrat Hafiz Ahmad Saab:

He was the respected father of Molana Abdul-Qadir Raipuri. He was a fantastic Hafiz of the Quran. He prepared a large group of Huffaz. At the time of his death his young daughter started reciting Surah Yaseen. He stopped her and told Hafiz Roshan Din to recite. Hafiz Sab started reciting. On the verse of ‘Balaa wa huwal Khallaqul-Azeem’ he stopped on purpose to see if Hafiz Saab took his mistake out as per usual or not? He did with the sound of a voice like that from a well e choing like. He recited the final verse of Surah Yaseen himself and his soul left his body. Autobiography of Hazrat Molana Abdul-Qadir Raipuri, p38

Hazrat Shah Abdur-Rahim Dehlwi:

When the moon for Shawaal was sighted, his desire diminished and his weakness increased which gave him cholera. Thus he had no hope for life and he fell down like a dead person. I was there when he collapsed. The words Astagfirullahallazee laa ilaa ha illa hu' was on his tongue. Afterwards he started to recover and his illness decreased. Until the first few days of the month of Safar when his illness attacked again and prior to the morning the signs of death appeared. He had a firm intention not to miss Fajar. He asked numerous times in his weak state if morning had arrived or not. The people present said no. When the time for his death came close he told off the people that said no saying that your Fajar time has not arrived but my time for prayer has arrived. Then he said turn me towards Qibla and he performed his Salat via signs even though there was doubt whether it was prayer time or not. After prayer with the name of the Almighty on his tongue he returned this borrowed life to its true creator. This incident occurred during the final reign of King Farkh Ser on Wednesday 12th Safar 1131hijri. King Farakh Ser was jailed one month twenty days after his passing away and he faced harsh times. He was seventy seven years of age at that time. He remembered the incident of Fatah Chitoor and the building of Shah Jahanabad Jame Mosque. Anfasul -Arifeen pg190-191

Hazrat Hassaan bin Sinan:

Once Hassaan bin Sinan became ill so his friends came to visit him and asked him how he was. He replied 'if I am to be saved from hell then think of me being fine' else I am not well at all) up on this they asked him that what do you wish for? He responded 'I wish that prior to my death I get one long night which I make alive with Salaat and Astagfar.'

When he was in his final stages, someone said to him that you are in a lot of pain. He said 'I am definitely in pain but how can you mention a believer's pain at this time

when he his hoping to meet Allah and happiness is overcoming him. Fazail -Sadaqat pg 479

Hazrat Malik bin Dinar:

Malik bin Dinar used to say that I had a really bad neighbour who used to do bad, he was dying and I went to him and said ‘why do you not make a pact with Allah that I will not sin from now on because should you may die whilst making this pact’ and this would be beneficial to you. Malik says that he did not resp ond but I heard a sound from inside the house that if you wish for him to make such a pact like you do with us, make a pact today and break it tomorrow, then there is no use of such a pact, rather he will be even more hated and forsaken. Hearing this Malik lost consciousness and fell down.

Suhail the brother of Hazrat Hazam states ‘I saw Malik bin Dinar in my dream and I said I wish I knew what you took to Allah? He replied: ‘I took a lot of sins but the positive opinion I had of Allah took away all my sins.’ Kitabul -Ruh by Allaama Ibnul-Qayyem

Hazrat Muhammad bin Seereen:

When the time of death came for Muhammad bin Seereen he started to cry, when asked that why do you cry? He replied ‘firstly I cry over the negligence of the past few days and secondly I cry that at this moment I shall be put into the hot fire as punishment for this.’

When he died some of his students were extremely sad. Some of them saw him in a very pleasant state in their dreams and enquired seeing you in this good state is pleasing, tell us about Hasan Basri? He replied ‘he is seventy ranks above

me.' They asked why? We always thought you to be better! He replied 'he used to stay sad due to the hereafter.' Kitabul -Ruh by Ibnul-Qayyem

Hazrat Ataa Salamee:

Hasan Basri came to Ataa, at the time Hazrat Ataa was ill and due to his illness his complexion was yellow. Seeing him in this state, Hazrat Hasan said to him you are suffocating yourself staying indoors; if you came out into the courtyard it would be better for you. Hearing this Ataa said 'brother, I feel ashamed that Allah sees me putting effort for this life that is why I will not do this.

Saleh bin Bishr states that I saw Ataa Salamee in a dream and I asked him 'have you not died?'

He said 'why not?' I asked that what happened after death? He replied 'By Allah; I have reached great goodness and a forgiving Allah.' I asked 'Allah have mercy on you; where you not always worried in the world?' He smiled and said 'By Allah; in exchange for that I have received permanent happiness and pleasure.' I asked where are you now? He said 'I am with the Pious saints, Siddiqeen and Martyrs.' Kitabul -Ruh

Molana Jafar Sab Thanisaree:

After flying the Islamic flag over Hindustan for over one thousand years, the Muslims where not suddenly quietened and defeated over night, rather after displaying their opposition towards the British in 1857hijri the Muslims still sacrificed themselves for this great cause.

From these freedom fighters was also Hazrat Molana Jafar
Thanisaree. Unfortunately, he along with a few of his comrades where captured by the British, and became the target for their oppression and torture for a long time.

Molana Jafar was a respectable and upstanding citizen of the community. He had a respectable profession; he was a lawyer who conducted cases as well as a petition writer. He writes in his own autobiography:

'Many people were my subjects. Such an authority in my city bade me the position of riding around on horseback and carriages. For every job I kept servants in my house. After he was captured the British tortured him to extract information from him

So for such a respectable upstanding citizen of community, just the threat of violence would be enough, yet amazingly not the first day of interviewing and begging could move this respectable person, neither could the sticks and boots fault his steadfastness which he received throughout the next day from morning until night.

Observe his love for Allah along with his Patience and gratification; he states:

'the first day when we were brought into the court and the time for Zohar prayer arrived, we requested permission to perform our prayers so that we could go out of the court perform our Wuzu, perform our prayers then return to our places.

The Magistrate said 'the proceedings will not be delayed because of you.' We replied 'our purpose is not that the proceedings be delayed, rather the way you are taking witness statements and conducting proceedings, you continue to do that. Whatever negative impact our not being present for the witnesses brought forth, that responsibility lies with us. We are happy and willing to take that loss but we cannot miss our prayer.' Upon this the magistrate became angry and said raising his voice 'you lot will not be able to go outside.' We replied 'very well;' and then immediately conducted Tayammum on the floor and Molana and us ten persons started performing prayer with Jamat. A regiment of two hundred armoured servicemen and police with guns ready to carry out any punishment were stood behind us waiting for

their command and many more personnel from the media and general public where present to observe and hear these proceedings.

The situation there at that moment was amazing and strange. There was no fear of anyone at that time apart from Allah's. For two-three days we performed Zohar in this manner and would perform the Asrprayer at its ending time upon return from the court. When the Magistrate saw that Salat was being performed right in the middle of proceedings, he gave the order that each person should be taken separately by two soldiers and an officer to guard him outside into the garden next to the Court so he could perform prayers and return. Thus we performed Zohar in this manner throughout these proceedings that one person would go and when he returned another would go.'

The judgment for Death and the change in the sentence:

This is an interesting point. Hear this from the words of the narrator himself. Molana Jafar Sab writes:

'The Judge addressed me stating:

'You were a very clever articulate lawyer, upstanding citizen and leader of your community. You spent all your intelligence and legal aptitude against the government. Via you money and personnel would go to the enemies of the state. Apart from denying these proceedings totally you also did not strategise for the benefit of the government and further even though you were summoned you did not take any steps or bring forth any evidence to prove your position; this is why I am sentencing you to be hanged and all your land and wealth be seized for the government. Furthermore, your body will not be returned to your family rather it shall be buried disgracefully in Ghauristan jail.' At the end of this entire judgement he also said 'I shall be extremely pleased to see you hanging from the noose.'

These judgments of Death by hanging were given so delightfully and gladly, but for the mean time listen to the following.

Molana then writes:

I heard all of this judgment with serenity however I did respond to his final sentence and I said 'to give life and to take life is in Allah's control. It is not your choice. The Honourable Lord is capable to destroy you prior to my Death.' Hearing this immediate response he became very angry but what else could he have done worse then the judgement for me to be hung. He had given me all the punishments that were in his powers. But these inspirational words that where uttered by me at that moment where such that I am still alive at this moment yet a short period after he gave his judgment he left this world with a sudden death. Tawaarikh Ajeeb pg 28, 29

After reading this exchange between the ruler and the ruled listen/read in amazement the story of the silken noose. Molana Muhammad Jafar states:

'after this order, with great care new nooses and their silken ropes where prepared for us and due to my size and mass being lighter a special Silken rope and strongly made wooden structure was prepared for me, however due to fate my hanging was delayed. During this period due to the murder of a special minister/governor an Englishman was ordered to be hung and all that work that had gone into the making of my noose etc went to his fellow European.'

'The rope that was made with great care to be placed around my neck, the All-powerful, All-mighty, changer of hearts placed it around the neck of one of his own brethren and saved me cleanly. After this amazing incident people took this to be a great sign from the Lord. That is why after the hanging of that Englishman the rope was cut into pieces and distributed amongst the people as a source of blessing.

Now to go back to the Judgment:

Molana Thanesaree states:

'I remember clearly that time, I was so happy to hear the decision of hanging that I would not have been happier had I received the kingdoms of the seven earths. After me the decision of death by hanging was also given to Molana Yahya Ali Sab. I found Molana Yahya Ali also to be extremely happy. The rest of the accused where ordered to be taken to the other side of the River Shur On t hat day there was a lot of police and viewers; men and women. All the surroundings of the court in the District of Anbala were filled. The captain of police 'Parson' came to me and said 'you have been ordered to be hanged. You should be crying. For what reason are you so happy?' I said to him whilst we were walking 'with the hope of martyrdom which is the greatest blessing. What would you know about it?'

From the 2nd May 1864 the date that judgment was given until 16th September we remained in the cells set aside for the ones convicted to be hanged. The jailers where preparing for our hanging, whilst we were the spectacle for the English. Hundreds of men and women came to see us at our cells but unlike others that where to be hanged they found us to be extremely happy and delighted due to which the European visitors/tourists where amazed. They would ask us often 'you are to be hanged very soon. Why are you so happy?' We used to only say in response 'in our religion to die in such a manner from such oppression in the path of Allah, you receive the status of martyrdom.' Tawarikh Ajeeb

Akbar Badshah King:

Jahanghir has written down beautifully in his short biography the death of his father. He writes 'on Tuesday the 6th Jamadiul-Uwla the breathing of my father became tight and heavy and the time for his departure drew close.' He said 'Baba; send someone and call for all of my ministers and close people so that I can pass you over to them

and ask for forgiveness for my errors. They have given me their devotion and have been with me for many years.' Thus the Nobles gathered. The king turned his face to them and asked for forgiveness and recited a few Persian verses. At the time of death my father, my guide, said 'call for Merrah Jahan so that he can recite Kalimah Shahadat.'

The King himself recited Kalimah Shahadat aloud and said to Meerah Sadar that sit next to my bedstead and recite Surah Yaseen and the Adeela prayer. When Meerah Sadar completed Yaseen and the Adeela prayer, tears flowed from the King's eyes and he gave his life. Tarikh Hindustan Vol 6, pg 285; Ulama -e-Hind kaa Shandar Mazee, Vol 1, pg 75-76

The Sultan of Mashaikh/Saint Hazrat Khwaja Nizamuddin:

In the state of Deep thought and Hypothecation:

Hazrat Khwaja Nizamuddin reached the age of Ninety-one. Forty days prior to his departure he went into a state of deep thought and Hypothecation. Amir Khawrad has written about his death in detail. He states 'it was Friday; Sultanul-Mashaikh was in a kind of state. He seemed spiritual enlightened due to divine light. During Salaat he would perform Sajda again and again. In this state of wonderment he came home. His weeping increased. He would fall into Hypothecation and deep spiritual thought again and again during the day, and then he would regain attention. He used to say the same thing 'today is Friday, a friend remembers the promise to a friend and he drowns in that condition.' In this same state he would say 'the time for prayer has come, have I performed my Salaat?' If the answer were given that you have performed your prayer he would say 'lets pray it again.' He would repeat every Salaat. All the days when he remained in this condition he would repeat two sentences; 'is it Friday today?' and 'have we performed Salaat?' And at times he would state this line of a verse 'me ruwaim wa me ruwaim wa me ruwaim.'

Displeasure of the world:

During this period one day he called all of his servants and disciples together and addressing them he said 'you all be witness that if Iqbal a servant has saved any commodity of mine from my house then he shall be answerable in front of Allah tomorrow.'

Iqbal responded 'I have not left anything. I have given everything to charity in your name', and in reality this young man had done that apart from some grain which was for feeding the poor of this monastery khanqa for a few days, other than that he had given everything away. My Uncle Sayyed Hussain informed him that apart from the grain everything has been given to the needy. Sultanul-Mashaikh became unhappy with Iqbal. He called for him and said 'why did you leave this Murdaret behind?' Iqbal responded 'whatever was present apart from the grain has been distributed.' He said 'call the people.' When the people arrived he said 'break open the heaps of grain and take all of the grain without concern and clean up that area.' In a short while people gathered and took away all the grain. In this illness some of his close friends and servants approached him and asked him that what would happen to us after you, our Master? He replied 'you shall receive enough here to live on.' Siyarul -Awliya pg 152-153

Amir Khawrad states that some friends and servants asked my Grandfather maternal) Shamusddin Damgaani to ask Sultanul -Mashaikh that everyone according to their means/idea have built large structures surrounding you and they all intend for you to have your final resting place therein. If that unfortunate time arrives then which structure should you be laid to rest in so that no one decides for themselves. Molana Shamsuddin took this message and it said 'I do not want to be buried beneath any structure. I shall be laid to rest peacefully outside in a jungle open place.' Thus this happened and he was buried outside in a plain. Later Sultan Muhammad Taglak built a tomb upon it.

Gifts:

After this he said: bring me my bag. It was brought to him and he gave a special turban, top, prayer mat and patched garment of religious mendicants to Molana Burhanuddin Faqir and ordered him to go to Dakkan at that very moment. Then he gave a turban and a shirt to Molana Shamsuddin Yahya. In this manner he distributed all of the clothes in that bag to his Disciples until nothing was left. At this time Shaikh Nasiruddin Chirag Dehlwi was also present in the gathering but was not given anything. All of the people in the gathering were shocked that why was Shaikh Nasiruddin left out. After a little while he called Hazrat Shaikh Nasiruddin to his side and gave him a garment of Religious mendicant, a prayer mat, a Tasbeeh, a stick and a goblet. These where the items given to him by Hazrat Khwaja Fariduddin Ghanj Shakar. He gave these items to Shaikh Nasiruddin Chirag Delhi and said Stay in Delhi and endure the oppression and trouble of the people. Khuzyatul -Asfiya pg190

Departure:

Forty days prior to his death he did not consume any food. He could not even stand the smell of food. Weeping had overcome him so much that his tears would not even stop for a second.

During this period Brother Mubarak brought a small amount of fish curry for him. His closest friends tried very hard that he should eat some. Sultanul-Mashaikh asked what it was. It was said ‘it’s a little bit of fish curry.’ He said: put it into flowing water. He did not consume anything from it. My Uncle Sayyed Hussain said ‘many days have passed yet Master has left completely his food, what will be the result of this? He responded ‘Sayyed Hussain, for the person who has a burning desire to meet the Prophet ﷺ, how can he eat in this world?’

All in all, in the manner wherein he did not consume food for these forty days he also did not speak much as well. This state remained until the Wednesday that he passed away on.

When his final illness became harsh he was told to take medication. He said:

'The medicine for the one who has the illness of love is only to see his loved one.' Verse of poem

On the day of his departure he performed Morning Prayer and when the sun rose Khuzyatul Asfiya pg191 places the time of death being close to sunset, this son faded away forever. The date of his departure was Wednesday, 18th Rabiul-Awwal 725hijri equivalent to 1364A.D. Authors historians have mentioned that there were Qawwals with the Janaza who sang the lyrics from the ode of Sadee

The Janaza prayer was conducted by Shaikul-Islam Ruknuddin Nabeera Shaikul-Islam Bahauddin Zakariyya Multani. After the prayer Shaikul-Islam Ruknuddin said 'now I know why I was kept in Delhi for four years. So I could have the blessing for leading this Janaza prayer.'Siy arul-Awliya pg 154-155

His tomb is at Paranwar in Delhi, where even today all sorts of people constantly gather and a lot of the visitors feel spiritual effects. His advice was that he should be buried in a desert open plain and no structure should be b uilt on his grave and this was how it was done but later Sultan Muhammad Taglaq made a structure thereon.

All his life was spent in solitude. That is why he had no children. But his spiritual children continued his teachings, which are alive today. Tari kh Dawat wa Azeemat pg 98-101; Bazam Sufiya pg 624,625

Hazrat Mehboob Ilahee:

After Giyasuddin Taglak, Sultan Muhammad Taglak came onto the throne. This was the final time of Hazrat Mehboob Ilahee. Hazrat Shaikh Ruknuddin came to visit him

and Hazrat Mehboob Ilahee at that time was in the state of spirituality amazement. His disciples became worried that with him in this state, how are they both going to meet. But Hazrat Mehboob Ilahee's spiritual state went. He, out of respect for Hazrat Shaikh Ruknuddin, wanted to come of his bed but could not due to his extreme weakness. That is why he told Hazrat Shaikh Ruknuddin to sit on the bed but Hazrat Shaikh Ruknuddin did not sit there out of respect. A chair was brought for him and he sat down. Hazrat Shaikh Ruknuddin started to speak and said 'The Prophets are given the choice of life or Death. The saints are the successors of the Prophets that is why they are also given the option between life and death. It would be good if you could stay alive a few days longer so that you could take us to the level of completion.' When Mehboob Ilaahee heard this his eyes welled up with tears and he said 'I saw a dream wherein the Prophet ﷺ is saying to me 'Nizam, I have a desire to meet you.' When Hazrat Shaikh Ruknuddin heard this he started to weep and the others that where present also started to cry. After this meeting Hazrat Mehboob Ilaahee left this world. Hazrat Shaikh Ruknuddin led his Janaza Prayer and he always referred to this as an honour. Siyarul -Awliya pg 141; Matlubattaalibeen pg 94-97

Hazrat Shaikh Ruknuddin:

Ten years after the death of Hazrat Meboob Ilaahee, Hazrat Shaikh Ruknuddin also departed from this world. Three months prior to his death he stopped meeting, conversing etc with people. He only came out of his room for the purpose of Salaat with Jamat and then he would return. He was performing Awwabeen prayer on the 16th Rajab on Thursday after Magrib when in the state of Sajda he passed away. His place of rest is in Multan next to the tomb of his father and grandfather. Bazam Sufiya pg 316,317

Shaikh Bahahuddin Zakariyya Saharwardee:

On the day of his death he was in his room performing worship when an enlightened faced saint came outside his room and gave Hazrat Shaikh Sadruddin a sealed envelope. He was amazed at the contents of the letter and when he gave the letter to his respected father and came out he did not see the messenger. Reading the letter Hazrat Shaikh Bahahuddin's soul departed and a loud voice was heard 'A friend has reached a friend.'

Hearing this sound Hazrat Shaikh Sadruddin ran into the room and realised that this sound had become true.

It is written in Rahatul-Quloob Words of Hazrat Baba Ganj Shakar that when Hazrat Bahahuddin passed away, Hazrat Baba Ganj Shakar was unconscious in Ajwadan. After a long time he regained consciousness and he said pg 57 'my brother Bahahuddin has left this ending world into the everlasting world,' and then he got up and performed long distant Salaat of Janaza with his disciples.

His blessed tomb is in Multan. Bazam Sufiya, pg130

Shaikh Khwaja Nasiruddin Mahmood:

Deadly attack:

One day after Zohar prayer, Shaikh Khwaja Nasiruddin Mahmood Chirag Delhi came to his personal room from the Jamat Khana for meditation, when a recluse/loner named 'Turab' attacked him with a long knife numerous times. His blood started to flow outside of the room but his meditation/hypothecation was not affected. Seeing blood, his disciples came into the room and wanted to punish the recluse but Hazrat Chirag stopped them and calling his close disciples Abdul-Muqtadir, Shaikh Sadra Din Tibi and Shaikh Zainuddin Ali he took an oath that no one would harm this recluse. Then he apologised to the recluse and said that if you hurt your hand when attacking me then please forgive me and giving him twenty coppers sent him on his way. Upon these characteristics it can be said that the qualities of patience, pleasure and acceptance in the Chishtiya ended with him.

Departure:

After this deadly attack he continued to guide the creation for three years. He departed from this world on, Friday, 18th Ramadan 757hijri.

Prior to his departure Molana Zainuddin Ali said that many of your Disciples are at the peak of spirituality therefore appoint an heir to you so that this link may continue. He said write down the names of these dervishes who you think have this capability. Molana Zainuddin chose three types of dervishes: top, middle and bottom. Hazrat Khwaja said after looking at these names 'these are those people who bear the grief of their own Religion yet will not be able to take the weight of others.' After this he advised 'the patched garment of religious mendicants of Hazrat Shaikh Nizamuddin should be placed on my chest; his stick by my side, His Tasbeeh b eads on my Index finger, his Kasakasht beneath my head and his wooden Sandals under my armpits.' Thus this was done. Hazrat Khwaja Sayyed Muhammad Gesoodraz bathed him and the bed upon which he was bathed he took out the string from it and placed it around his head stating that this is my mendicant and this is enough for me. His tomb is in Delhi. Bazam Sufiya pg389 -390

Shaikh Burhanuddin Gareeb:

He remained ill constantly for the three years prior to his death but he continued his guidance, worship and practices continuously during his illness. He did not agree to take medication. He used to state 'Remembrance of my friend is my Doctor.' Sometimes he used to cry, however he used to say to his disciples that do not think that I am crying due to my illness. If I even forget to remember Allah for one second I cry. During his final stages his disciples wished to take him to Delhi but he pointed to his place of rest and said 'I cannot go from this place.'

During his final stages he called his disciples and advised them and he gave all of them some clothes with his own blessed hands. On the day of his death he asked for the Tasbeeh prayer beads of his mentor Khwaja Nizamuddin Awliya. He placed it in front of him and placing his turban around his neck he said 'I am a Muslim, I am from the followers of the Prophet ﷺ, I am a Disciple of the Shaikh, I was not pious, I did not spend a pious life. I am being just to myself.' Then he renewed his allegiance with his Mentors Tasbeeh and started crying inconsolably. At the time of Mid-morning he told his main servant to go to the kitchen and feed his friends. Nothing should remain there. In this manner his spiritual friends where eating and Hazrat Shaikh asked for his mentors mendicants and blessed items and at that moment his soul left his body. His date of death is written to be Safar of 738hijri. His place of rest is KhaldAbad. Bazam Sufiya pg 337 -338

Hazrat Sharfuddin Ahmad:

Hazrat Sharuddin Ahmad bin Yahya Muniri departed from this world on Thursday, 6th Shawwal 782hijri at Isha time. On that day he started to prepare for the trip of the hereafter from the Morning Prayer. He would call his disciples to him and would hug one, shake hands with another, kiss the beard of another, embrace another and give special advice to others. He would recite verses from the blessed Quran and the Kalimah again and again and would say that tomorrow they will ask you 'what have you brought; so you reply: verse do not despair from Allah's mercy, Indeed Allah will forgive all sins. Surah Zumar Para 24, Ruku 3

He also said a similar poetic verse.

At the time of Magrib he did Wuzu and performed Salaat. After Salaat he continued to recite Kalimah Tayyaba. After Magrib, Shaikh Jaliluddin, Molana Shihabuddin, Qazee Shamsuddin, Qazee Nuruddin etc including other servants and loved ones that where serving him, where sat surrounding his bed when Hazrat after a short while started reciting Bismillah aloud. After reciting Bismillah aloud a few times he said:

‘Laa ilaa ha illaa anta Subhanaka innee kuntu minazaalemeen.’

After this he recited Tasmiya aloud, then Kalimah Shahadat then after that he recited:

‘Laa Hawla wa laa Quwwata Illaa billahil Aliyil-Azeem.’ Thereafter Kalimah Shahadat remained on his tongue for a while. Then ‘Bismillahirrahmanirrahim; Laa ilaaha illallahu Muhammadurrasullah’ a few times. Then with great desire, strength and conviction he recited: Muhammad; Muhammad, Allahumma Salle alaa Muhammad wa-alaa Ale Muhammad. Then he recited the following verse: ‘Rabbanaa anzil alaina ma-e-datam-minassamaa-e’ and ‘Radeenaa billahe rabban wa bil-islame deenan wa Muhammad Sallallahu alaihe wasallam nabiyyaa.’ After this he recited Kalimah Tayyabah thrice. Then he raised his hands to the skies and said with great desire like someone does when they are praying:

‘Allahumma Aslih- Ummata Muhammad, Allahummarham Ummata Muhammad, Allahummagfir le-Ummata Muhammad, Allahumma Tajaawaz an Ummate Muhammad, Allahumma Agis Ummata Muhammad, Allahummansur man-nasara deena Muhammad, Allahumma Farrij an Ummate Muhammad Farjan Aajan, Allahumakhzul man Khazala Deena Muhammad, Birahmateka Ya-Arhamarraahemeen.’

Upon these words his sound stopped. At this stage the following words where on his blessed tongue:

‘Laa Kaufun Alaihim wa laa hum Yahzanun, Laa I laa ha Illallah.’

He then recited Tasmeya once and passed away. This incident occurred on the eve of Thursday, 6th Shawwal 782hijri at the time of Isha. The next day on Thursday, at mid-morning his burial was conducted. Tarikh Dawat wa Azeemat, pg 235

In 782hijri he gave the following advice in his will that the person who is to lead the Janaza prayer must be a true Sayyed, must have left his kingdom and must be hafiz of all seven recitations. His janaza was placed when at that moment Hazrat Ashraf Jahanghir Simnani appeared. All three of these conditions where present within him.

Thus he had the honour to lead his Janaza prayer. His tomb in Anwaar Bihar Sharif is where lots of people attend. Bazam Sufiya, pg 431 -432

Hazrat Sayyed Shah Ilmullah:

He was born on 12th Rabiul-Awwal. He lost his parents at a young age and his Uncle maternal) brought him up. In this manner he started of his life with Sunnat. His whole life was spent in following the Sunnat and the spreading of it and it is by the amazing grace of Allah that he died at the same age of the Prophet ﷺ.

It is written in 'Tazkiratul Abrar' that it was the burning desire of Sayyed Shah Ilmullah that his age did not pass the age of the Prophet ﷺ and he received this good fortune too. Thus he passed away on 9th Zil-hajj 1096hijri at the age of 63 and received everlasting life. And this person of Allah who remained resolute, steadfast and attached to Sunnat his whole life and who did not turn away from a single Sunnat,or Mustahab desirables went to his true beloved.

The dream of Aurangzeb:

Aurangzeb Alamgeer on this same date saw a dream that the Prophet ﷺ had passed away and the Angels where taking his blessed Janaza into the sky. The King became very anxious and he tried to find out the interpretation from the scholars and pious. They said that this dream tells us that on this night Sayyed Muhammad Ilmullah who completely followed the Prophet ﷺ in performing Sunnats has passed away. The king ordered that this date be recorded; thereafter his news reporter informed him that Sayyed Shah Ilmullah has passed away.

Aurangzeb asked that how did this interpretation come to your mind after hearing my dream? They replied 'in following the Sunnats no-one can be equal to him.' Along with the honour of being a Sayyed his steadfastness and dedication to following the

Sunnats and love of the Prophet ﷺ etc was so great that he was distinguished above most scholars and saints. Tazkira Hazrat Sayyed Shah Ilmullah pg 107 -108

Molana Jalaluddin Rumi:

The Commander in chief states that forty days prior to the death of Molana there where earthquakes in Konya for forty days. Aflaaki states that Molana at that time was bedridden and for seven days continuously the earthquake occurred. All the people where frustrated by this. They asked for help from Molana so Molana said ‘the earth has become hungry. It wants a juicy morsel. It will be successful very soon and this trouble shall be lifted from you people.’ During this time he said a poetic verse.

It is narrated by Chilpee Hisami that one day Shaikh Sadruddin along with his senior Dervish’s came to visit Molana in his illness. Seeing Molana’s state he became sad/worried and said ‘May Allah grant you a speedy recovery. It is hopeful you will make a complete recovery.’ Molana said ‘May this recovery now be blessed for you. Only a hair breadth remains between the Lover and his beloved. Do you not wish that he also is taken away and Nur light enjoins into Nur.’

He started this ode in his illness. Hisamuddin Chilpee would write and weep : see below for translation.

He passed away whilst speaking of the truths and spiritual sciences on 5th Jamadiul-Oola 712hijri at sunset. At the time of death Molana was aged sixty eight years and three months. Tarikh Dawat waAzeemat pg448

The translation of the ode is as follows:

1. Place your handkerchief onto the pillow, leave me alone. O ye' who attends at night break the back of I, the afflicted one.
2. I am here and the wave of the darkness of night, so that the loneliness of the day if you wish you may forgive him and if you wish be harsh on him.
3. You should abandon me so that you also are not afflicted; take the easy router, do not take the troubled path.
4. I am here and my crying due to the pulverizing grief, may the grinding mill grind the tears of my eyes a hundred times.
5. I am astonished that I am kept safe but I am being dragged like a hard rock, so that no one can say to worry over the price of blood.
6. Apart from death there is one other pain which has no cure, then how can I say to you to cure this.
7. It is not necessary for the beautiful girls to be faithful to the king, O pale coloured lover; you remain patient and remain faithful.
8. Yesterday in my dream I saw a saint in the street of love and he signalled to me that make an intention towards me.
9. If you are a believer and you are sweet then your death will be Mumin. If you are a Kafir disbeliever and you are sour then your death will be Kafir.

Shah Nur Muhamamd:

A year before his departure he broke ties stopped meeting with his loved ones and close ones. When he was asked the reason for this silence he said 'my conversation is Tafsir and Hadeeth. Who should I do this with and who will understand?'

When Shah Saab became critical his disciples thought to ask him his wishes on where his tomb/resting place should be. Khwaja Muhammad Aqil asked him because of the insistence of the people that where should your Tomb be made? He said in response 'I do not know the unseen. Only Allah Almighty knows where I shall die.' His soul left this world on 3rd Zil-Hajj 1205hijri. Takmila Siyarul -Awliya pg139

The story of a Hairdresser:

Khawaja Gesoo Draz used to always state that the capital of all glad tidings and the root of all goodness is in two things: 1 Purity of the Nafs ones self and 2 to focus ones heart towards Allah.

No condition or situation is away from these two important factors. 124,000 Prophets where sent to guide their nations. They also gave guidance to these two points. All the Prophets and saints of Allah reached their respective status through these two things and reached their rank of Wilayat and Prophet hood. Whether you're a Khan or Sultan, a King or pauper or you have a profession or other; who ever has these two qualities his rank will be great and elevated else he is not worth anything. It doesn't matter who you are, however rich you maybe, whether you are from an Alim family or not if you do not have these two qualities you have no value, not even the value of grass. Hazrat narrates a story that a Motapee Hair dresser who curls hair used to live in Delhi. One year there was a drought in Delhi. The people of his area came to him and said 'Khwaja it is not raining and the people are in a bad state and worried.' The Hairdresser said 'how will Allah let it rain. I shall get wet through and the thatched roof of my house is broken.' The people said 'what if we make new your thatched roof; then?' He replied 'then what? If you make new my thatched roof then I shall say to Allah that he brings forth the rain for you.' He did not really have any need for the thatched roof, however within one to two hours all the people of the area made new his roof. Then they came to him and said 'Hazrat

we have made new your thatched roof.' He turned his face to the heavens and said 'O Allah; you were not letting it rain lest I should get wet; these people have made new my thatched roof, now let it rain.' At that same moment a cloud appeared, a cold wind blew and large raindrops came down and it rained all day, until due to the force of the water the rope broke. He then turned his face to the heavens and said I did say that there should be large drops and heavy rain so that the rope holding up the thatched roof breaks and the roof props up. What use is such rain for anyone? All the water has gone to waste. Rain down small raindrops slowly.' Thus the rain came down slowly in small drops. The crops benefited greatly from this. Mentioning this story the Shaikh said 'now what do you say? That he is just a normal hairdresser. No! He is a hairdresser but he is from the close people to Allah and the accepted person. Worldly professions, industry, work etc does not make any difference with the friendship/connection with Allah.' Malfuzaat Khwaja pg 421

The story of the Gardener Laahaa:

Hazrat Ghesoo Draz used to say that it is important for a religious person that he keeps the fire of love burning. He said that Molana Ruknuddin, who was one of the closest friends of Khwaja Nizamuddin, one day said 'shame; we've become everything but could become as Laahaa.'

We asked that who was Laahaa. He said 'he was a gardener. He used to look after a garden outside Delhi. Once upon a time a princess came to visit this garden. This gardener saw her and he fell completely in love with her. He would find a reason to come to see her and would bring every fruit to her. Whatever fruit there was in that garden he would bring it and place it in a pile in front of her. He did this until Magrib. When evening came and the time for her return arrived she sat in her palanquin. The curtain was dropped and she went magnificently to her palace. Where was that princess and where this unfortunate Laahaa. The princess came like a garden bird. Sat on a tree and then flew away. When Laahaa's restlessness increased he went behind the palanquin to the door of the palace. The people thought that he served

the princess with fruit s all day and now he had come for a reward. The princess sent him a reward but he did not take anything. He said ‘all this was a sacrifice for the princess. What am I to do with this gift.’ He stayed a while at the door then the princess went inside. Laahaa’s condition worsened. He stayed alive for a few days, came to the door of the princess and falling there gave his life. As above

Some short stories of Wisaal the departing of persons)

Hazrat Hikam:

Hazrat Mutamir states that I was with Hikam a noble when he was dying and was praying that Allah make the harshness of death easy for him because this person had such qualities; and I was counting his good characteristics and praying. Hikam was regaining consciousness. When he gained consciousness he asked ‘who was saying such a thing?’ Mutamir replied that I was saying it. Hikam said that the Angel of death is saying that I am always easy with every person that is generous.’ Saying this Hikam’s soul departed. Fazail Sadaqat pg 474

Abubakr Zufaq:

Abubakr Raqee states ‘I was with Abubakr Zufaq one morning. I heard him saying ‘O Allah; how long will you keep me in this world?’ Thus on that day before the time of Zohar he departed.’ As above, pg 473

Muslimah bin Abdul-Malik:

Muslimah bin Abdul-Malik was dying and he started to cry. Someone asked him of the reason for his crying and he said ‘I am not crying due to fear of death, I have full faith in Allah. I am crying because I have participated in Jihad thirty times yet I did not achieve martyrdom and today I am dying like a woman on a bed.’ As above, p g 480

Hazrat Fatah bin Shakraf:

Abdul-Jabbar states that I stayed in the service of Hazrat Fatah bin Shakraf for thirty years. He never turned his face towards the heavens. After that he turned his face to the heavens and said now my desire for you is too much to bear. Now call me to you quickly. After this not a week passed and he passed away. As above pg 484

Abul-Waqt Abdul-Awwal:

When the time of death came upon Abul-Waqt the student of Imam Bukhari, the last words that came out of his mouth were: Quranic verse; ‘Yaa laita qawmee yalamun, Bemaa gafaralee rabbee waja-alanee minal mukrameen’ which means: Alas; if only my people knew that my Lord has forgiven me and included me in his respected people. Verse from Surah Yaseen, Ruku 2 As above pg 481

Hazrat Adam bin Abi Ayas:

When it was the final time for Hazrat Adam bin Abi Ayas, he was lying in a blanket and reciting the Quran, when he finished the Quran the said ‘for the sake of the love I have for you, I ask you to be gentle with me. I have kept all my hopes with you for today.’ After that, he recited Laailaaha Illallah, and his soul departed. As above pg 480

Imam Ghazali:

Imam Ghazali whos book ‘Ihya-ul Uloom’ is very famous performed morning prayer on Monday then called for his Kafan shroud and kissed it, then placing it on his head he said ‘I am extremely joyous to attend in the service of the King.’ After saying this he extended his feet facing Qibla, laid down and died straight away. As above pg 481

Ibne Idris:

When the time to depart arrived for Ibne Idris, his daughter started to cry. He said ‘there is no need to cry. I have completed the Quran four thousand times in this house. As above pg 483

Abu Hakim Hiyari:

Abu Hakim Hiyari was sat writing something. He placed down the pen and said ‘if this is what you call death, then by Allah; it is a very good death,’ saying this he departed. As above pg481

The story of the father of Shaikh Ibnul-Jala:

Shaikh Ibnul-Jala is a famous saint, he states when my father passed away and he was placed on the board to be bathed he started laughing. The bathers left him and went away. No one had the courage to bathe him. Another saint who was a friend of his came and he bathed him. As above pg 476

Hazrat Abubakr bin Ayyash:

When Abubakr bin Ayyash was about to pass away his sister started to cry. He said 'sister, there is no need to cry, your brother has completed the Quran twelve thousand times in this corner of the house.' As above pg 480

Hazrat Abu Hafs:

Abu Usman Hiyari states that when Abu Hafs was about to pass away, someone asked him to give some advice, he replied 'I do not have the strength to speak.' After a while he felt some strength so I said now; tell me so I can tell the people. He said 'be humble and meek from your whole heart on your shortcomings.' This is my final advice. As above pg483

Hazrat Ruwaim:

Someone instructed Hazrat Ruwaim at the time of his death to recite Kalimah to which he responded 'I do not know of anyone well but him.' Faza il Zikr pg 118

The incident of Zubaidah:

Someone saw Zubaidah in a dream and asked her that what happened. She replied I was forgiven due to these four Kalimahs statements:

'Laailaaha Illallahu Afnaa behaa Umree; Laailaaha Illallahu Adkhala behaa Qabree; Laailaaha Illallahu Akhlu behaa Wahdee; Laailaaha Illallahu Alqaa behaa Rabbee;

Meaning I will complete my life on Laailaaha Illallah; and I will take Laailaaha Illallah to my grave. I will spend my free time with Laailaaha Illallah and I will take Laailaaha Illallah to my Lord.

Shaikh Abu Turab Nakhshabi:

He passed away on 14th Jamadiul-Awwal 245hijri. A short time later, a group passed over the place where he had passed away in a jungle of Basra. They saw him facing Qibla, his body had dried, and he had a stick in his hand. A mountain face is in front of him and no animal had harmed him. Zaheerul -Asfiya, pg 167

Shaikh Muhammad bin Fazlullah:

Akhwand states that prior to his death, Khwaja had adviced that his Janaza be protected until someone arrives on a black and white mount and he will perform my Janaza prayer. When Khwaja passed away, this is what they did until my father Shaikh Fasihuddin arrived mounted on a black and white mount and led the Janaza prayer. Khwaja passed away in 1005hijri. His blessed tomb is in Zandjaan. Shaikh Fasihuddin passed away on Thursday, 22nd Ramadan in 1090hijri. His blessed grave is in Lahore. Sufyatul -Awliyaa pg 245

Shaikh Danyal:

Shaikh Danyal left for his beloved hometown Satarka. When he passed Lucknow, robbers robbed him of his belongings and martyred Shaikh Danyal. During this robbery his family were also martyred. They had just left with his belongings after robbing him that they heard a frightening sound. This sound came from a cut corpse.

All the robbers became blind. A few days later the King captured them and hung them. Hazrat's blessed body was brought to Satarka and buried. This occurred in 748hijri. Khuzyatul -Asfiya pg 214

Shaikh Muzaffar Balkhi:

Close to his death he did not consume any food for twenty two days. He did not speak to anyone. At the time of his death he gave the trust of his Saint to his brother Shaikh Hussain along with the spiritual mendicant and passed away in 788hijri. He lived for only six years after the departure of his saint and mentor Hazrat Muniri. Khuzyatul -Asfiyaa pg 278

Hazrat Daud Tai:

Someone saw Hazrat Daud Tai in a dream that he is flying in the air and he is saying 'now I am freed from the prison.' When the person that saw the dream came to tell him, he had passed away. After his departure he heard a voice from the sky saying 'Daud Tai has achieved his goal and Almighty Allah is pleased with him.' Zaheerul -Asfiyaa pg 219

Shaikh Hamdaan Qisaar:

When he became ill, people asked him to give advice to the children. He replied 'I am more fearful of nobility for them compared to Dervishy.' During his final stages he said 'when I die do not leave me with the women.' He passed away in 291hijri. Zaheerul -Asfiya pg 315

Shaikh Abul-Hasan An-Nuri:

A blind person was saying 'Allah Allah.' He went to him and said: how do you know him, and if you did you would not stay alive.' Saying this he fell unconscious. When he got up he went towards the Jungle and he reached an area wherein the thorns of the bamboos pierced his hands and feet and blood started flowing. Wherever a drop of blood would fall, it would form the name of Allah. Abu Nasar Siraj states that when he was brought home and it was said 'recite Laailaaha Illallah', he replied 'I am going there' and he passed away there and then. Junaid states 'since Nuri passed away, no one spoke about the reality of truth because he was the Siddeeq truthful) of his generation. Zaheerul -Asfiyaa pg 366

Shaikh Usmanul-Hiyari:

When the signs of death came upon him, his sons tore off their clothes. He said 'sons; you did against the Sunnah and to go against the Sunnah is a sign of hypocrisy, just as the Prophet said 'Kullu inaa in yatasharrahu bemaa feehe.' Only what is in the bowl flows out of it and he gave his life. As above pg373

Shaikh Nisaaj:

When the time of death came it was prayer time. Izraeel's shadow was upon him so he raised his head and said Afaakallah; wait a while because you have been ordered and so have I. You have been ordered to take my life and I have been ordered that when the time comes perform prayer. The order you have been given will not be missed and the order I have been given will be missed. So just wait a moment so that I can perform Wuzu.' Then he did Wuzu a blution, performed his prayer and passed away. People saw him in a dream and asked that what did Allah do with you? He said 'Do not ask me that but I have been freed from your dirty world.' As above pg 412

Shaikh Abubakr Kutani:

When the time of his death came close people asked him what was your practice during your lifetime due to which you have reached this status? He replied 'If the time for my death was not close I would not tell you,' then he said 'for forty years I remained the guard security for my heart. Whenever someone or something other than Allah tried to get in I would close the door until I moved everything away from my heart apart from Allah and my heart has become such that apart from Allah it does not recognise anyone.' As above p g 423

Shaikh Abdullah Saqeef:

At the time of his death he said to his servant 'I was an escapee. When I die then place a chain around my neck and chain up my feet and tie my hands behind me and place my face towards Qibla so that he may accept me.' When he passed away and his servant tried to fulfil his wish, he heard a voice saying 'beware; do not do this, do you wish to distress my beloved.' Hearing this he stopped what he was trying to do. As above pg 429

Khwaja Muhammad Ubaidullah Murawwajush-shariyya:

He was named Murawwijush-shariyyah due to his rectification, instruction and punctuality of and for Shariah. On Friday, 19th Rabiul-Awwal 1083hijri on the way back from Sarhind at Sanhalakar he asked 'is there still time for Salaat?' Time was remaining however due to illness he did not have the strength to perform Wuzu ablution. He performed Tayammum, and then placing his hand on his forehead he said 'Assalamu Alaikum Yaa Rasulallah.' After this he made intention for Salaat and whilst his forehead was on the ground his blessed soul went toward the Almighty. The great past of the Scholars of Hind pg 301

Shaikh Mumshad Dinwaree:

Close to his death, he was asked what illness do you have? He replied 'you are asking me regarding illness?' It was said that 'recite Laailaaha Illallah,' so he placed his face on the wall and said 'I am completely perished for you. This is the return for he who keeps you as a friend,' then he said 'for three years heaven has been presented to me but I have not looked towards it and for three years my heart has become lost but I do not want it to come back. In such a state that all the Siddeqeen the truthful) have tried to lose their hearts in Allah, how can I ask?' Saying this he passed away. Zaheerul -Asfiyaa pg 548

Shaikh Abu Hamza Muhammad bin Ibrahim Baghdadi:

He used to conduct excellent speeches. One day an announcer hidden voice said that 'you do excellent speeches but it is better if you remain silent.' After this he remained silent and he died that same week. On the Friday, during sermon, he went into a spiritual state and he fell down there and passed away. As above pg 553

Shaikh Abul-Fazl Hasan Saraksee:

When the time of his death came close people said 'we shall bury you there which is the place of Saints and the Pious.' He replied 'Never. Who am I that you will bury me close to such saints? I wish that I be buried with the graves of the Drinkers and gamblers because they are closer to mercy. Often water is given to the thirsty because they are needy and the Merciful gives to the needy. As above pg568

Shaikh Baba Wale Kashmiri:

An exemplary incident is recorded in relation to Hazrat Baba in the books of history. It is written that a few Shia persons brought a live young man as a Janaza to Hazrat Baba so he could perform Janaza prayer. The plan was that as soon as Hazrat Baba does takbeer this corpse live man would rip open his shroud and run away. Thus if this had happened that the 'Janaza' ran away in the middle of Janaza prayer then this would have been a big Joke, however as soon as Hazrat Shaikh said the Takbeer for Janaza prayer this unfortunate young man who decided to make fun of the Angel of death got caught in by the Lord and he lost his mortal life. Khuzyatul -Asfiya pg338, Vol 2; The great past of the Scholars of Hind, Vol 1, pg 350

Shaikh Jamaluddin Hansway:

Hazrat Jamaluddin Hansway passed away in 659hijri. His tomb is in Gohar Bar Hansway. After his death people saw Hazrat sheikh in their dream and asked about him. He said 'when I was buried in my grave the two Angels of death came to me and they wanted to punish me, however another two angels came behind them. They came with Allah's message that this person has been forgiven. He used to perform two Rakats after the sunnats of Magrib wherein he would recite Surah Barooj and Surah Tariq. Also he used to recite Ayatul-Kursi after Farz prayer. Khuzyatul -Asfiya, Vol 2, pg 106

Shaikh Ahmad Nehrwanee:

He was the renowned Disciple of Qazee Hamiduddin Nagwari. He was a saint of the highest order and was aware of the hidden secrets. Hazrat Shaikhul-Islam Bahahuddin Zakariya Multani did not say anything positive about anyone however he used to say that Shaikh Ahmad Nahrwaani is the fountain of Sufis. Shaikh Nizamuddin Awliya states that in the Majlis Sima wherein Khwaja Qutbuddin Bukhtayari passed away, Shaikh Ahmad Nahrwanee was also present there. Shaikh Nasiruddin Mahmood Chirag Delhi used to state that Shaikh Ahmad used to weave.

Sometimes it would happen that during work he would enter into a spiritual state and he would disappear. He would give up his work yet the clothes would continue making themselves. Khuzyatul -Asfiya, Part 2, pg107

Hazrat Khwaja Moinuddin Chisti:

According to his date of birth, it can be said that Hazrat Khwaja passed away in 627hijri. If he came to Ajmer in 588hijri, it means that he stayed in Ajmer for 39 years. It is in Siyarul-Aqtab that on the day of his departure he performed Isha prayer and closed the door to his room. Outside of his room, for the people living in the Monastery Khanqa it sounded as though someone is banging their feet in spiritual state. They thought that Khwaja must be in a spiritual state. In the last part of the night this sound stopped. At the time of Fajar they knocked on his door, but they did not hear any sound from inside. When the door was opened the people saw that the beloved of Allah had died in the love of Allah. Bazam Sufiya; pg 64 -65

Qazee Hamiduddin Naagwaree:

He came to Delhi and stayed with Khwaja Kutbuddin Bukhtayar Kakee and after his death was buried by the side of him. In Lataif Ashrafee his date of death is recorded as 641hijri. In the month of Ramadan after Taraweeh, whilst in Watar Sajda his soul departed from his body. As above pg 110

Shaikh Abdul-Aziz:

The life of Shaikh Abdul-Aziz was an example of effort steadfastness and determination. The things that he made incumbent upon himself in his childhood he did not miss them until his final breath. He did not take any exceptions in following the way of the saints. He worked hard to protect the respect of the saints and to help

the needy. He was a living example of all the qualities and characteristics of the Saints of Chist in humility, modesty, patience, mildness, pleasure, selflessness etc. He passed away on 6th Jamadiul-Thani 975hijri. He was reciting a verse of Quran at the time of his death. Anfasul -Arifeen pg 351

Hisham bin Abdul-Malik:

When the time of death came upon Hisham bin Abdul-Malik he looked towards his children. These people were sat beside him at this time and he looked at them and said 'Hisham gave you his world yet you cry upon this, he left for you all the wealth he accumulated and you have left for him the sins that he has collated. In short, I have benefited you but you have not given me anything bar trouble and useless things. Now Hisham will have a bad ending if Allah does not forgive him.'

Hazrat Mughiratul Khiraz:

People came to Hazrat Mughiratul Kiraz in his final illness and asked him how he was? He said 'I am laden under the weight of sins.' People asked that do you wish for anything?' he replied I wish that Allah bestows me this favour that I can repent from all those things which he dislikes.'

Hazrat Ibrahim Nakhai:

When the time of death came for Ibrahim Nakhai he started crying. Someone asked him the reason and he said 'I am waiting for the messenger from Allah who will come to me from Allah and I do not know whether he will give me the gladtidings for Paradise or news of Hell.'

Hazrat Abubakr bin Abbas:

When Abubakr bin Abbas became ill, a Christian Doctor came to see him and wanted to check his pulse. He did not let him touch him. When the Doctor got up and started to go Abubakr looked towards him and said ‘O Allah; you saved me from the illness of Kufr, that is enough for me and now I am not bothered by any illness. Do with me whatever you wish.’ If you wish cure me, if you want increase my illness and take my life

Wahab bin Al-Wud (peace be upon him):

When Wahab bin Al-Wud became ill, the governor of Makkah sent a Christian Doctor to him. He came and asked him what was wrong with him. Wahab said ‘I shall not tell you what is wrong with me.’ People thinking that he said this due to his being a christian said to him that if you do n ot like him then tell us and we will tell him. Hearing this, he said ‘where are your brains gone? Listen, think a moment. Are you telling me to take my complaint from Allah to one of his enemies? All of you go away from me.’

Hajjaj bin Yusuf:

Hajjaj bin Yusuf was saying at the time of his death ‘O Lord; forgive me because people are saying that you will not forgive me.’ Hazrat Umar bin Abdul-Aziz used to find this speech of Hajjaj very good and was envious of this and when this statement was mentioned to Hazrat Hasan Basree he enquired ‘Did Hajjaj really say this?’ The people replied: Yes. He said ‘it would not be strange that Allah may have mercy on him.’ Ihya -ul Uloom pg678

Hazrat Ibnul-Munzir:

When the time of Ibnul-Munzir's departure came close he started to cry. He was asked for the reason why he was weeping so he said 'I am not crying for a sin that I know I have committed but my worry is that I have done something which I think is light yet it might be a big thing according to Allah.' As abo ve

The passing away of some other pious people:

The names of the following persons are not known:

Ataa bin Yasaar states that the time of death was close for a person. Satan came to him and said that you have gotten away from me. He replied I am still not safe from you. Fazail Sadaqat pg 473

A person narrates that a beggar was sobbing in his final moments. A lot of flies where landing on his face. I felt sorry for him and sat by him waving the flies away. He opened his eyes and said 'For years I have been waiting and striving for a special moment. I could not achieve it after trying so hard all these years, now I have got it you have come in the middle; go do your own work, Allah have mercy on you.' As above pg482

Abubakr bin Abdullah Muzanee states that a person from Banu Israeel had accumulated a lot of wealth. When the time for his death came he said to his sons 'Put all of my wealth in front of me.' They quickly gathered it all together; many camels, horses, servants etc. All of these things where brought before him and he was looking at them and crying, because he was losing all of this. Suddenly the Angel of Death came before him and said 'What is the use of crying? By the One who

bestowed you with all these favours, I shall take your life now.' He requested 'give me some time so that I can distribute these things.' The Angel said 'now that opportunity has unfortunately passed, if only you had distributed it before.' Saying this he took his soul. As above pg 469

Hazrat Ibrahim Khwas states that once I was travelling in a Jungle and I met a Christian priest who had a belt tied around his waist religious symbol). He expressed a desire to stay with me. The poor non -Muslims would often stay in the service of the Muslim poor

I took him with me. We kept on travelling for seven days without food and water. On the seventh day the Christian said O Muhammadi! Show me you miracles many days have passed and we haven't ate. I prayed to Allah that 'O Allah do not embarrass me in front of this non-disbeliever.' I saw that immediately a dining cloth appeared upon which where Roti's, roast meat, fresh dates and a jug of water. We ate, drank and continued on our way. We walked for seven day. On the seventh day I said quickly to the Christian before he could ask me 'this time you show me. Now it is your turn.' He stood leaning on his stick and started praying when two dining cloths appeared with double the items from my dining cloth. I was very embarrassed. I lost all colour and I was gob smacked. I refused to partake in the food due to grief. The Christian insisted that I eat but I made excuses. He said 'you eat and I shall tell you two pieces of good news, the first one is 'Ashadu alla ilaaha Illallahu was Ashadu anna Muhammadar rasulallah.' I have become Muslim.' And saying this he tore of his belt, and the second piece of good news is that when I prayed for the food I did so in such a manner that I said 'O Allah; if this Muhammadee has any value with you then provide us food for his sake.' Upon this we got this food and I have become Muslim.' After this we both ate the food and continued on our way. In the end we reached Makkah and performed Hajj. After Hajj that new Muslim stayed in Makkah and he died there. As above pg 555,556

In Fazail Sadaqat, Hazrat sheikh has mentioned the story of the grave robber who used to rob graves. He dug up a grave and he saw a person in there sat on a high

throne. The Quran was in front of him and he was reciting from it and a river is flowing beneath his throne. This robber had such a fright that he fell unconscious there and then. People pulled him out of the grave. After three days he regained consciousness. People asked him what happened and he told them everything. Some people had a desire to look at this grave and asked him of its whereabouts. He made an intention that he would take them to the grave. At night, he saw the saint of that grave in a dream and he was saying 'if you show them to my grave you will be afflicted in such troubles that you will remember.' He promised that he would not tell anyone. As above pg 475

Abu Ali Rawdbaree states that a poor person came to me on the day of Eid in old tatty clothing, he said do you have a clean and pure place where a poor person could die? I replied without paying much attention thinking it to be a false statement 'Come in; die wherever you wish.' He came in, performed Wuzu, read a few Rakats, lied down and died. I did his funeral arrangements and when I was about to bury him I thought to remove the shroud from his face and place his face on the ground so that Allah could have mercy on his poor state. I opened his face and he opened his eyes. I asked 'My leader; is there life after death?' he replied 'I am alive and every lover of Allah is alive. I shall assist you with my personal respectability tomorrow on the day of Judgment. As above pg 482

Shaikh Abu Yaqub Sanusi states that one of my disciples came to me and said 'I shall die tomorrow at Zohar.' Thus the next day at Zohar he came to Masjid Haram, performed Tawaf then went away a short distance and passed away. I bathed him and buried him. When I placed him into the grave he opened up his eyes. I said 'Is there life after death?' he replied 'I am alive and every Lover of Allah remains alive.' As above pg 4 76

A person states that I was sat by Hazrat Mumshad Dinwaree when a pauper came and said 'Is there a clean pure place here where someone could die.' He pointed towards a place where there was a spring as well. He went towards it, performed

Wuzu, performed prayer and then spreading his feet lay down and died. As above pg 473

A saint states that I bathed a disciple of mine and he grabbed hold of my thumb. I said 'let go of my thumb, I know that you have not died. You have merely passed from one house to the next.' He let go of my thumb. As above pg 476

Abu Saeed Khazzaz state that I was once in Makkah, coming out of the door of Banee Shaibah when I saw a beautiful person dead on the floor outside the door. When I took a closer look, he looked towards me and laughed, then he said 'Abu Saeed, you do not know that Friends Lovers do not die, they just pass from one world to the next.'As above pg 483

Abul-Abbas states that I was ill in my town of Ashbeela, I saw a lot of large birds of very large size in different colours, some white, other green and red, all of them opening and shutting their wings simultaneously, and I saw a lot of people who had large covered trays with something in them, in their hands. Seeing all of this I thought this to be gifts of death and started to recite the Kalimah quickly. One of the persons said to me 'your time has not come yet; this is a gift for a Mumin whose time has arrived. Fazail Zikr pg 118

Abdul-Wahhab bin Abdul-Hamid Thaqafee states that I saw a Janaza which was being taken by three men and one woman. No one other than them where present. Thus I joined them and took over the woman's side. We took it to the graveyard. We performed the Janaza prayer there and after burial I asked them 'Whose Janaza was this?' The woman replied 'This was my son.' I asked that is there no other man in your locality who could have carried the fourth leg instead of you? She replied 'They are plenty of men but thinking him to be disgraceful no one came.' I asked that what was the reason they thought of him to be disgraceful. She replied 'he was a eunuch.' I felt sorry for this lady and I took her home with me and gave her some Dirhams and

clothes and grain. I saw a dream at night that a beautiful person like the full moon, wearing beautiful top quality garments was thanking me. I enquired 'Who are you?' he replied 'I am the eunuch that you buried today; Allah had mercy on me because people thought me disgraceful.' Fazail Sadaqat pg 520

It is said that one of the disciples of Shaikh Jalal served him for a very long time. During that period he did not see any miracle from him. One day whilst speaking to his Shaikh he had this feeling in his heart that once in the past in the time of Shaikh Najmuddin Kubra, he would look at someone once and take that person to the level of sainthood wilayat. Today I do not see anyone like him. Shaikh realised this thought of his. He looked towards him and said 'even today there are such persons that can take you to the status of Wilayat with one look.' Hearing this he fell down unconscious and when he regained consciousness he had reached the status of sainthood but he only remained alive a short while before he passed away. Then the Shaikh said 'not everyone has the capability to carry this weight.' Safiyatul -Awliyah pg 138

Shaikh Abdul-Rashid Jaunpuri a.k.a. Shamsul-Haq is a saint that passed. He used to recite poetry. His title was Shamsee. One day he got up for Fajar prayer. After Sunnats he started his Fardh. He said 'Allahu Akbar' for Takbeer and gave his soul to its creator. He passed away in 1083hijri. The great past of the scholars of Hind, pg 385

Yazid Ruqqashee states that an oppressor from the Israelites was sat in his home spending some time alone with his wife when he saw a stranger coming into his house. He got up to him angrily and enquired 'Who are you and who gave you permission to enter this house?' he replied: 'the owner of this house has asked me to come in and I am that person that no curtain can stop me, nor do I require permission to go to a King, neither am I scared of an oppressor and nor can anything stop me from going to a proud or haughty person.' Hearing this that tyrant became scared, his body began to shake and falling face down, he said with humility 'then

you are the Angel of death.' He said 'Yes I am he.' The owner of the house said 'give me some time so I can write a will.' The Angel said: 'now that time has passed; unfortunately your time has passed, your breaths have finished and your time has come to an end. Now there is no chance for any delay whatsoever.' The Owner of the house asked 'where will you take me?' The Angel said 'I am taking you to the deeds that you have sent forward, meaning your abode is dependant on your deeds and the type of home you hav e prepared for yourself in the after life that is what you will receive.' He said 'I have not done any good deeds and I have not made a good house for myself.' The Angel said 'then I shall take you to 'Lazaa; Nazzatul-lisshawaa.' This is pointing towards Ayah Number 16 in the first Ruku of Surah Ma-arij which means: 'Indeed that fire will burn in such a manner that it will pull all the way to the skin and for that person who turned his face away from the Truth and did not pay any attention, the fire will call itself.' After this the Angel took away his life. There was an outcry in the house. Some were crying, others screaming. Yazid Raqqashee states 'if the people knew what was passing over him at that moment, then they would be cry much more over the condition he was facing then his death.' Fazail Sadaqat, Part 2, pg 470 -471

Yahya bin Muaz states that once we went to a visit a sick person and asked him that how are you? He replied 'I was sent into this world against my wishes and I have lived my life as an oppressor and now I am leaving this world in embarrassment.' Now you understand, if this is my life story then how am I feeling

Abul-Abbas Dinwaree was saying something in his gathering when a woman went into a spiritual state and screamed. He said to her 'Die.' The woman got up, went to the door then turning around to face him said 'Look, I have died,' and she fell down dead. Ihyaul -Uloom in Urdu, pg679, Vol 4

It was said to a saint that say 'Allah', he replied: until when will you ask me to say this? I shall go saying this. As above

Muazlee states that I went to an old man who was in his final illness. I heard him saying ‘O Lord; everything is possible from you so have mercy upon me.’As above

The final stages started for another saint and his wife started to cry. He asked ‘Why do you cry?’ She said I cry over you. He said ‘If you are to cry then cry over yourself, I have been crying for this day for forty years.’

Ataa bin Yasaar says that Satan appeared before someone at the time of his death and said to him you are safe. He replied I am not safe from you yet.

Another saint started crying when his time for departure came close. People asked why and he said one verse from the Quran makes me cry: Innamaa yataqabbalullahu minal Muttaqeen.

They gave their lives on a verse of a poem:

Shaikh Sundha son of Shaikhul-Mumin Chishtee Saberee:

When the time for his death came close he called the Qawwals Spiritual singers and said: say this verse from the poem of Hafiz Sherazee:

‘I do not wish the company of anyone but you so that you can be in front of my eyes, how can this happen with your thought that I fly away heartlessly;’

The Qawwals started to sing this and the Shaikh fell into deep thought and in this state he passed away on 24th Jamadiul-Awwal 1129hijri. Khuzyatul -Asfiya pg 454

Shaikh Sultan Wald:

He was born at Laar in 623hijri and he passed away on Saturday, 10th Muharram 712hijri. The following verse poetic was on his tongue the night he passed away:

'This night is the night when I see happiness, because today I am shall receive freedom from my Master.' As above, pg 25

Shaikh Abdul-Aziz bin Shaikh Hamiduddin Naagauri:

He was the main disciple of his father. In the prime of his youth during a spiritual gathering he passed away. His death has been recorded in Akbarul-Akhyar that one day the Qawwals spiritual singers where reciting the following verse in the gathering:

'Give your life, give your life, give your life, beloved there is no time to speak.'

Hearing this verse, Shaikh Abdul-Aziz exclaimed aloud and saying 'Daadam, Daadam, Daadam,' gave his life to Allah. Khuzyatul -Asfiya pg 152

Shaikh Faiz Baksh Lahori:

He was from the great saints of Lahore. He was the disciple of Sayyed Haidar Ali Shah Khalifa Sher Shah Lahori). His livelihood was in the making of silk clothes. He used to hold Simah spiritual) gatherings. Whoever he used to focus his attention upon would fall unconscious. His miracles were famous amongst his disciples. Every night he would bathe three times and spend the whole night in worshipping Allah. He used to stay away from the sweet things of the world, thus some times he would put pepper into the Halwa and salt into the Zarda sweet pilau. When his death came close he had an intense fever and he passed away on 9th Rajab 1286hijri after remaining ill for a few days. A few moments prior to his departure he called the famous 'Naat reciter' and asked him to sing some praises of the Prophet ﷺ. He started the following Praise:

'I am dust in the alley of Muhammad ﷺ; I am the prisoner of the locks of Muhammad ﷺ; I am martyr of the sword like glance of the Prophet ﷺ. I am the martyr of the sharpness of the eyebrow of the Prophet ﷺ.'

Hearing these praises he came into a spiritual trance. He started to writhe around, his body became full of sweat and he sacrificed his life in this state. Khazinatul - Asfiya pg 493

Hazrat Khwaja Qutbuddin Bukhtayaree Khaki:

It is written in Siyarul-Aqtaab that Hazrat Khwaja passed away in a special state. He was present in his own spiritual gathering. The spirituality was intense. The Qawwal was singing the following verse:

'How can the lover for your enlightened attention hold anyone else in his gaze; when will the prisoner of your locks be freed,

Hazrat Khwaja hearing this came into a spiritual trance. He called the Qawwals to him and started spiritual movements. During this Salahuddin, son of Karimuddin, and Nasiruddin famous singer were also present. They started the following verse of Ahmad Jam:

'The martyrs of the dagger of pleasure and surrender get a new lease of life every second.'

Upon hearing this verse his condition altered. Tenderness engulfed the gathering and many started spiritual entrancement. Hazrat Qutbul-Aqtab started leaping in this state; he would jump ten feet in the air. This continued for three days and nights. From every hair of Hazrat Khwaja the Tasbeeh of Allah echoed. Drops of blood started to flow. Whenever one of these drops touched the earth it formed the shape of Allah's name. On the fourth the sounds of Subhanallah could be heard from every limb of his body. The sound of Subhanallah could be heard from the drops of blood. Whenever the vocalist sang the verse:

Kashgaa Khanjar Tasleem raa

It seemed as if Hazrat Khwaja left this world but when the vocalists sang:

'Har Zaman az Ghaib jan deegarast,'

He would come to life and writher on the floor like a wounded chicken/hen. In the end of the 14^{th} Rabiul-awwal when it was the fifth day of this gathering the vocalists were stopped from singing the second part. He shouted aloud and departed.

At the time of death his blessed head was in the lap of Khwaja Hamiduddin Naghauri and both his feet were in the lap of Shaikh Badruddin Gaznawee. There was an outcry amongst the people present. People got up from the gathering. His Janaza was prepared. The King of Hindustan, Sultan Shamsuddin Altamash himself came. His Saints, Khalifah's, Disciples, Royal family and public all gathered. All of the city of Delhi came.

Khwaja Abu Saeed stood up and announced that Hazrat Khwaja Qutbul-Aqtab Kutbuddin Buktayar has advised 'That person should lead my Janaza prayer who has kept himself from Zina fornication his whole life, he must not have missed the Sunnats of Asr Salat from puberty and must not have missed the first Takbeer of Farz Salaat.' Hearing this announcement everyone was astounded and looked at one another. In the end Sultan Altamash stepped forward and said 'I wished no one to know about my affairs but today the advice of my Saint has brought it out into the open.' He led the Janaza prayer. After the Janaza prayer he himself supported one corner and the remaining three corners famous saints of that time supported and he was taken to his place of burial.

Qutbul-Aktaab Hazrat Kutbuddin Bukhtayar Kaakee Awshee passed away on 14th Rabiul-Awwal 634hijri. This date is recorded in Sufyatul-Awliya, Akhbarul-Akhyar, Mirajul Wilayat and other recordings. Khuzyatul -Asfiyaa pg 88,89

Prior to his death on the day of Eid whilst returning home from the Eid ground he passed by a plain that was empty of population or graves. Khwaja waited there and stayed for quite a while. A servant said 'it is the day of Eid and the people wait. Why have you stopped here?' He replied 'I can smell the perfume of the ones with hearts from here.' Thus at another occasion he called for the owner of this plot from his personal money and assigned it to himself and he also be buried there.

The disciples of Hazrat Khwaja were not less than nine or ten the names of whom are recorded in books. But Hazrat Khwaja Fariduddin Ganj Shakar had the

honour of taking his position and also the privilege to complete and expand on the objectives of Khwaja Moinuddin. Tarikh Dawat wa Azeemat, Part 3, pg 35 ,36

Khwaja Bahaauddin Naqshbandi:

His birth was in the month of Muharram in 718hijri at Qasr-e-Arifah and his death occurred on Monday the 3rd Rabiul-Awwal 791hijri. He died at the age of 73 years. His tomb is in Qasre Arifah close toBukhara. Hazrat gave advice that the following poetic verse be recited in front of my Janaza.

Translation: we have come empty in you street. For the sake of Allah show me a little of your blessed face.

Hazrat had many disciples. Most of the residents of Ma Waraaun-Nahr pledged their allegiance to him. Some of the more famous ones were: Khwaja Paarsa; Khwaja Alauddin Ataar, Mulla Yaqub Chirkee and Khwaja Alauddin Gajdwaani. Sufyatul - Awliyaa, pg 112

Shaikh Abu Saeed bin Abul-Khair:

He was born on Sunday the 1st of Muharram 357hijri. He departed on the eve of Friday 4th Shaban 440hijri and he was aged one thousand months. Hazrat Shaikh had advised that the following couplet be recited at his Janazah.

Translation: what can be better in this world that a friend goes to a friend and a lover to their lover. That is altogether trouble and this is peace. That is just conversation and this is complete action.'

His blessed tomb is in Mehta. As above pg 208

Shaikh Muhammad Daud bin Sadiq Gangohi:

When the time for Hazrat Shaikh's departure drew close he said to his younger brother Shaikh Muhammad that prepare a coffin for me because three consecutive nights have now passed and I have seen the Prophet in my dream. He is saying: 'Daud I am waiting to see you. Come quickly to me.' Thus Shaikh Muhammad prepared the coffin. He called for the vocalists Qawwals on the 5th Ramadan 1095hijri. A gathering of Sima spirituality ensued. The whole night was spent in a spiritual state. When morning arrived he had died in this spiritual state. He was buried in the village of Gangho. Khuzyatul -Asfiya pg 447

Sayyed Ashraf Jahanghir Simnai:

His true date of death cannot be ascertained but we do know that he met Hazrat Gesoo Draz in Galbarga and because Hazrat Khwaja Gesoo Draz passed away in 825hijri we can say from this that he was alive after 825hijri. We can establish from his extensive travelling that he lived for over one hundred years as that is the only way he could have travelled to all these places.

A few days before his death he was in the state of intoxication spiritual). At prayer times he would recover. Even during his final illness he continued his guidance. Mentioning this period the writer of Lataif-e-Ashrafee writes:

Translation: 'all the people from the town, the famous and the pious came. He gave everyone glad tidings and prayed goodness for them. Only Allah knows how many people where privileged by repenting and where given Khilafat. The governor of the area came with twelve thousand people.'

On the day of his departure he called Hazrat Nurul-Ain, Shaikh Najmuddin Isfahani, Shaikh Muhammad Dur yateem, Khwaja Abul-Makarim, Shaikh Abul-Wafaa Khwarzamee, Shaikh Abdul-Salaam hirawee, Shaikh Abul-Wasl, Shaikh Maruf Deemwee, Shaikh Abdul-Rahman Khajandee, Shaikh Abu Saeed Khirzee, Malak Mahmood, Shaikh Shamsuddin Owdhe, and other elders to his side and sat them down and advised them according to their ranks and status and gave them blessed items. Hazrat Jahanghir had made Hazrat Sayyed Abdul-Razzaq a.k.a. Hazrat Nurul-Ain his religious son. That is why at the time of his death he made him his successor and gave him those religious mendicants which where given to him by Hazrat Shaikh Alauddin Lahori Shaikul Islam Sham and Hazrat Makhdum Jahaniya Jahan gasht. He also gave him the blessed items of the Chist Saints, which were given to him via his mentor. Then he called the sons of Nurul-Ain and prayed for them. In this manner he gave guidance to his Disciples and gave them special instructions and blessed items. Then after Zohar prayer he called for the vocalists Qawwals and intended for a spiritual gathering. The Qawwals started the vocals from Saadee. When they sang the following verse:

Translation: 'if my death has come to your hand then I am happy on what is written,' he went into a spiritual trance/state. He writhered so much it was unexplainable. When he became calm for a second the vocalists started this verse:

Translation: 'if it is not to be better then this, still a friend is going smiling to his friend;

I shall look at the beauty of my beloved fully, I shall give my life for a smiling turn;'

Hearing this it was as if a fire started in his heart and his chest started pounding. Out of desire and want he started writhing like a wounded cockerel and rolling around like a restless fisherman. In the end he made a sound of ‘Ahh’ and gave his life.

He was one hundred and twenty years old at the time of his death. His tomb was built in his lifetime. He has been laid to rest there. It is famous regarding his tomb that whoever is in trouble and comes and stays here for a few days his trouble goes away. Thus even today many troubled people come and stay there. Bazam Sufiya pg 537,538

Hazrat Abu Saeed Kiraz:

Hazrat Abu Saeed Kiraz was reciting some Poetic verses at the time of his death, which are translated below:

There is a desire of Zikr remembrance of Allah for the hearts of the devotee,

And in their prayers there are secret conversations,

Drinking out of the glass of mortality they have forgotten the world,

They become so intoxicated that they forget everything,

Worry gets them moving into such plains,

Thus becomes the world of lovers that of the stars,

Their bodies are on this world yet they are slain by his love,

The curtain is unseen yet above walks their souls,

They do not stop a moment but to where their friend is close,

Why then should they worry, when they do not have any sadness?

It was said to Hazrat Junaid Baghdadi that Abu Saeed Khiraz was in a high spiritual state at the time of his death. He said ‘I would not be amazed if his soul left his body due to desire.’ Ihya -ul-Uloom pg679, Vol 4

Shaikh Hasan:

Shaikh Hasan looked after the position of teaching, guiding and searching for enlightenment and thereafter, on the request of Sultan Sikander, who was one of the most just kings of Delhi, came to Delhi. Here instead of residing with the people, he took up residence at the palace and it was here he passed away and his tomb is in this place also.

It is said that Fatah Khan the son of Sultan Sikander believed in Shaikh, he had a thought to overthrow the king his father and the nobles of the land where also on his side. When he sought agreement/advice from the Shaikh, he forbade him from doing this and gave him glad tidings of peace. Thus this was reason for Sultan Sikander’s belief in him.

It is also said that when the Shaikh reached Delhi, the King found out by way of dream in regards to his Excellencies and in this way his belief in him increased further. He passed away in 909hijri in the state of Spirituality wajd. The following stanza was being recited in his gathering at that time:

Translation: O beloved, from the Drink wherein lies my heart….

His book titled ‘Miftahul-Faiz’ is a reminder of him. Anfasul -Arifeen pg 349

Shaikh Fakhruddin Iraqi:

His eldest son Shaikh Kabiruddin came to Hindustan to visit him. A few days after the arrival of his son his face started to swell up due to which he could not sleep for five days and this illness became his final illness. At the time of his death he called his son Shaikh Kabiruddin to him and recited the following Quranic verse: translation: ‘the day when a person will run away from his brother, and his mother, and his father, and his wife and his children. For every person will be so occupied that will not let him focus elsewhere.’ Then he recited the following Stanza:

Translation: ‘when it was decided in the eternal world to come into this present world, it was not on the asking of man; the decision that was made on that day, not anyone was given more nor given any less;’

After this, reciting Kalimah Tayyabah he gave his life. Bazam Sufiya pg200

The second part of the stanza has been recorded as such in Mir-Atul-Khiyal: ‘Every decision that was made that day, not anyone was given more nor given any less.’

Hazrat Shah Fakhruddin:

Hazrat Shah Fakhruddin passed away on 27th Jamadiul-Thani 1199hijri. Shajaratul Anwar

He was 73 years of age. One day prior to his departure he had the following verse of Masnawee on his tongue:

‘Waqt Amad ke Man Urya Shum; Chasham Beguzram Saraa Sar Jaah Shum,’

His advice was that after his death his body should be give to Midu Khan. Midu Khan was his beloved disciple and lived on Mount Ganj. Hajee Muhammad Amin who was the disciple of Shah Waliyullah bathed him. He was laid to rest close to the tomb of Hazrat Khwaja Qutbuddin Bukhtayar Kaakee. There was a large group of believers with his Janaza. King Akbar the second, went to the graveyard crying. Tarikh Mashaikh Chist, pg 513,514

The story of the son of a water-carrier:

It is narrated by Hazrat Gesoo Draz that there was a King who would always play with a ball and archery in his court yard. All the water-carriers would come and wash down his courtyard and sweep up. The daughter of the King would watch all of this from a window. Her gaze fell upon a boy from these carriers and her heart fell for him and she fell in love with him. She would sit by the window and watch him everyday. One day that boy did not come and when the princess could not take it no more she recited the following verse and started to cry:

Translation: ‘O the one who provides drink for the intoxicated, say to that boy of the water carrier that he cut of the ringlet of hair which has saddened my heart.’

The king was sat in the room above by the window, he heard the sound of this verse and sound of crying and he came down quietly and saw that it was his daughter. He enquired as to what was happening and what verse was she reciting. She replied that I was singing the following verse:

Translation: ‘O the one who provides drink for the intoxicated, say to that boy of the water carrier to look at that water bag upon their head which has removed all crookedness.’

The king understood that his daughter had fallen in love with this young boy of the water carrier and is changing the verse on purpose. He took advice with his vizier.

The vizier said that this is extremely dangerous. Tell the princess that her blood pressure has risen and she needs to get 'Fasd' done. F asd is a special way of treatment wherein a lancet is used to pierce a vein of one that is ill due to which blood starts to flow. After a while, when the Doctor agrees the hole is closed. In this manner the bad bacteria of the body is removed Then take he r to the bathroom and open the Fasd and stop the blood. Thus this was done. Prior to her death, she dipped her finger into the blood and left three verses:

Translation: 'If I die, then call him; and give my dead body to him; then if he was to kiss these lips of mine;………'

When the King went to see her condition in the Bathroom he saw these three verses but she had passed away before writing the fourth. He called the Poets and asked them to complete the fourth verse. No one could understand. Then a girl made the fourth verse as such:

Translation: 'if he was to kiss these lips of mine; and I came to life then do not be amazed.'

Malfuzat -e-Hazrat Khwaja Gesoo Draz, pg423

The story of a beautiful King:

Hazrat Gesoo Draz narrates from his Shaikh that there was an extremely beautiful king. When he mounted and came out people would tear of their garments. One day he asked his personal assistant 'from these that claim to love me, have you found anyone to be truthful?' He replied: I do know of one of them. The King enquired: 'What is the sign of his being a true lover.' He replied 'he does not move from the place that he separates from you until you reach that place again. He leaves his food and drink. If someone forces him then he may eat.' The king said: 'you are right; this is the sign of a true lover. Where will he be waiting for me this time?' His assistant

said ‘in the ground.’ The king mounted and went to the ground and asked his assistant ‘Who is that Dervish?’ He replied: ‘he is the one who is stood alone in this state.’ The King threw a ball towards him. The ball fell close to the Dervish. The king moved his mount forward slowly and reached the Dervish and said: ‘Dervish, pass me the ball.’ That Poor man gave his life on that ball. As above

The affairs of the after life:

The meeting and introduction of souls:

The evidence of the meeting and enjoining of souls is found in clear Ahadeeth. Thus Abu Lubaiba is the narrator that: ‘the mother of Bishr bin Marur, Umme Bishr was very sad at his death and said: ‘O Prophet of Allah ﷺ, The family that has the most death is the family of Salamah, Do corpses recognise one another? If this is the case then I shall send Salams to Bishr. He ﷺ replied: Yes Umme Bishr; By Allah; the dead recognise one another just as birds can be recognised on trees. Then whenever anyone would die from the Salamah family, Umme Bishr would go to them and after salams say ‘Give my Salam to Bishr.’

Ubaid bin Umair states that souls wait for information then when a corpse comes they ask it that how is such and such a body? It replies Okay. If the person they ask about is already died it says that has it not come to you yet? They obviously reply: ‘no.’ It recites Inna Lillahe and says: ‘he was taken on another path, not on our path.’

Salehul-maree states that I have been informed that at the time of death the souls meet one another and ask the soul that arrives: ‘what is your abode? Were you in a good body or a bad one?’ Saying this Saleh started sobbing.

Ubaid bin Umair states: the souls come to welcome the soul that arrives and asks it about its relatives etc just like someone away from home would ask the people that come and go about his family and loved ones that: How is such a body? If the soul that has just arrived says that he has died and he has not come to them, the souls say that he has been taken to his Mum 'Haweya.'

Saeed bin Musayyib states: 'when a person dies, then he is met by his father just as a person who has been away is welcomed.'

It has also been narrated from Ubaid bin Umair, he states that if I did not have hope of meeting the souls of my family then I would have died of Grief. The Prophet ﷺ said after the soul of a Mumin is taken, it is welcomed by the Merciful Angels of Allah in the same manner as someone is welcomed who is about to receive some good news, and they say that let your brother rest because he was extremely worried. Then they ask him by name that how is such a man or such a woman? Has such a woman got married? Then when they ask it about a person who has already passed away it replies 'he has already passed on.' Then these souls recite Innaa Lillah and say that he has been taken to his mother 'Haawiyah.' This mother is bad and also the ones that go to her. Kitabul -Ruh by Ibnul-Qayyim, pg59-60

A worshipping young man:

Juwairiya bint Asma states 'We used to live in Ubaadaan and a young man came and started living close to us, he used to worship a lot. By fate he passed away. It was extremely hot and we thought that once it cooled down we would arrange his funeral. Prior to his burial I fell asleep. I saw in my dream that I was in a graveyard, wherein was a dam consisting of pearls which was so beautiful that you could not look at it. I was watching it when the dam broke and the most beautiful dazzling Hur came out, she came to me and said 'I swear to you by Allah; do not delay his coming to us past the time of Zohar.' My eyes opened in worry then I got busy in his funeral

arrangements and I dug his grave in the place where I saw the dam. In the end he was buried there. Kitabul -Ruh by Ibnul-Qayyim, pg 68

The story of a young girl:

Yazid bin Nu-ama states that a girl died in the plague. His father saw her in a dream and asked 'tell me about the hereafter?' She replied 'Father, I have reached such a glorious place wherein I have knowledge yet I am not able to do anything but you are able to do action but do not have the knowledge. By Allah; the one or two Tasbeehs and the one or two Rakats that are recorded in my deeds are more beloved to me then the world and what it contains. As above pg69

The story of some pious women:

Kaseer bin Murra states that I saw in a dream as if I had entered a high status in paradise and I am walking around looking at everything and becoming happy. Then I saw in a corner some women from the mosque. I went to them and gave salaams and asked them 'by what deed did you achieve such a high status?' they replied 'due to Sajda's and Takbeers.' As above

Khwaja Hafiz Sayyed Abdullah:

The father of Shah Waliyullah used to state that in the days when Aurangzeb was in AkbarAbad, I was taking lessons from Mirza Zahid Hirawee, an officer of the army. On this excuse I came with my father to Akbar Abad. Sayyed Abdullah was also present there due to his companionship with Sayyed Abdul-Rahman. There he became ill and passed away. He gave advice that he should be buried in the graveyard of the poor so no one could recognise him. Thus the people did this. I was also very ill that day. I did not have the strength to go with the Janaza therefore did not go. When I became better and had the strength to walk around I set off to his

grave for blessings with a friend of mine who was present at the time of his Janaza. This was the blessing of his final advice that my friend even by searching hard could not distinguish his grave. In the end he guessed and pointed towards a grave. I sat there reciting Quran. From behind me I heard the voice of Sayyed Saab stating the grave of this pauper is behind you, but whatever you have started reciting, finish it over there and give its reward to them. Do not rush; finish off what you have started.' Hearing this I said to my friend 'Concentrate, is the grave of Sayyed Sab where you pointed towards or is it behind me.' After a little while he said: I was wrong. The grave of Hazrat Sayyed is behind you. I turned around and started to recite the Quran. During this because of sadness I could not comply with the rules of Qirat at many junctions. A voice came from the grave that you have erred on such and such a place. You need to be careful when you are reciting the Quran. Anfasul - Arifeen pg 56, 57

The remembrance of Allah by the dead:

Shah Abdul-Rahim narrates that one night whilst travelling I reached a beautiful graveyard. I waited there a while. During this period I thought to myself that there is no body apart from my self who is involved in doing the Zikr of Allah at this place at this time. As soon as I had this thought an old man with a hump back appeared and he started to sing in Punjabi. The meaning of his song was: 'the need to see my friend has overcome me.' I went towards him impressed with his song. Whenever I went closer to him he went further away. Then he said do you think that there is no other person remembering Allah at this place but you? I said 'I meant from the living.' He replied that at the time you said it you thought it exclusively, now you are specifying it. After this he disappeared.

The request of Tilawat (recitation) by one in a grave:

The respected father of Hazrat Shah Waliyullah used to state that Shaikh Bayazid Gho decided to travel to Haramain. Lots of old people, children and women got ready with him even though they had no provisions for this journey. My brothers and I agreed that they should be brought back. When we reached Taglak Abad the day had become unbearably hot. We sat down under the shade of a tree for a rest. During this all my friends went to sleep and I was left alone to look after their clothes and belongings. I started to recite Quran to keep myself awake. I went silent after reciting a few Surahs. Suddenly someone from a grave close to me said addressing me 'I have been dying to hear the Quran for a long time. If you could recite some more I would really appreciate it.' I did some more Tilawat and went quiet. The person in the grave requested again. I recited some more. Upon my going silent he requested a third time. I accepted his request a third time and recited some more verses from the Quran. After this he came into the dream of my brothers who where sleeping by me and said, 'I have asked him to recite the Quran again and again, now I am feeling embarrassed. Could you ask him to recite a large portion of the Quran and feed my soul by it?' He got up and told me of the dream. I recited a larger portion of the Quran and I felt the happiness of the ones in these graves and they said to me Jazakallahu Annee Khairan.

After this I asked him about the after life. He said 'I do not know anything about these other graves but I shall tell you about my self. Ever since I left this world I have not seen any punishment, even though I have not received a lot of blessings.' I asked him 'do you know the reason why you have been saved? He replied 'I always tried to stay away from worldly disputes, tried to remain in remembrance of Allah and to stay away from the things that took me away from worship. Even though I was not successful in my intention, Allah liking my intention gave me this reward.' Anfasul - Arifeen pg 114

Hazrat Shaikh Muhammad:

He states that one of my close relatives, namely Muhammad Sakhee, was martyred somewhere in the east. During the time of my studies I was sat in a room in the Mosque of Jittu with the door closed when suddenly this relative of mine came before me. The shine of his dress and armoury where illuminating on the floor. I said that tell me something about you. He said 'when I used to get wounded it felt so sweet that I can still taste its sweetness in my heart. At this time the Kings army was on its way to break an idol temple so I am going along with them. I passed by here and the desire to meet you dragged me here.

When Hazrat Shaikh Muhammad left this world his respected father Shah Abdu l-Rahim sat on his tomb and ordered the people present to do Zikr aloud. After this gathering he said that the soul of Hazrat Shaikh Muhammad came to me and said 'I wished to come to you in my body form because Allah gave me the power to do this but I thought against it.' Anfasul -Arifeen pg 365

Molana Faizul Hasan Saab:

The son in law of Faizul-Hasan states that the scent of perfume came from the house of Molwi Saab for one month after his death. Hazrat Molana Muhammad Qasim has explained this. He said: 'This is the blessing of durood Sharif. The practice of Molwi Saab was that he used to stay awake the whole of the night of Juma and spend it in Durood Sharif.' Fazail Blessings Sharif pg95

The mother of Usman bin Sawwad Tufawee:

Usman bin Sawwad Tufawee states that my mother was from the very pious women. She was called a Rahebaa Saint. When the time for her death came she said 'O my goods, O that which I have gathered; upon which I relied upon in my life and after death, Do not disgrace me at the time of my death and let not there be fright in my grave.' Then she died. Every Friday I used to go to her grave, pray for her and do Astagfar for her then I would also pray for the others in the graveyard. One night I

saw my mother in my dream. I asked O Mother; how are you? She replied 'death is a very difficult thing and Alhamdulillah I am in a very good after life; where flowers are bedded down, there are cushions of silk and this will remain until the Day of Judgment.' I asked that do you have any further needs? She replied 'yes; the way you come to see me, do not stop doing that. When you come from home on Juma I become extremely happy. It is said to me 'O Rahibaa your son has arrived,'
then I become happy and all the corpses around me become happy too.' Minhajul - Qasedeen pg 579

The story of a pious person:

Anas bin Mansur states that 'A person used to join the Janaza prayers and pray. When evening used to come he would stand at the entrance of the graveyard and say 'Allah take away your fright, Allah have mercy on your needs; Allah forgive your sins, Allah accept your good deeds.' Apart from this he would say nothing. That person states that one time I did not go in the evening and did not pray like I usually prayed. I was asleep and many people came to me. I said how are you all? Why have you come? They said we are from the graveyard and you have given us the habit of receiving gifts. I asked 'What gifts?' They replied the prayers you make. I said 'I shall definitely continue to do this' Thus after this he did not forget the prayers. As above

Hazrat Rabi-a Basariya:

Someone saw Rabi-a Basariya in a dream, she was wearing fine silk clothes and a thick silk scarf yet she was buried in a blanket like Jubba and a normal headscarf. This person asked her that what has happened to your blanket like shroud? She replied 'it was taken off me and in place of it I was given this outfit, it was folded up and stamped then placed in Illiyeen so that I can get its reward on the day of Judgment.' She asked 'you used to work for this in the world.' She replied 'I do not think that this

is the only honour for the Saints.' She then asked 'How is Abda bint Abi Kilab?' She replied ' By Allah, she has achieved much higher status than I.' She asked 'why? In the eyes of the people you worshipped a lot more.' She replied 'she did not care what state she was in whilst in this world.' She asked 'How is Abu Malik Dhaigam?' she replied 'whenever he wishes he meets Allah.' She then asked 'How is Bishr bin Mansur?' she replied 'Wow, he has been given much more than he hoped for by Allah.' The person then asked 'tell me an act that will give me nearness to Allah.' She replied 'Remember Allah constantly, by this your grave will be one to be envied.' Kitabul -Ruh by Ibnul-Qayyim

Bashar bin Ghalib states that I saw Rabi-a Basariya in a dream. I used to pray a lot for her so she said to me 'Bashar your gifts are placed in trays of light and covered by silk cloth and presented to us.' I enquired that how is this? She said 'When alive people pray for the dead and the prayers are accepted they are presented in this manner that they are placed in trays of light, then they are covered by silk cloth and presented to the dead person who has been prayed for and it is said that this gift is from such a person who has prayed for you. Minhajul Qasedeen by Ibnul -Jawzee pg579

Hazrat Asim Jahdari:

It is said that when Asim Jahdari passed away, two years later someone from his family saw him in a dream and asked 'Had you not passed away?' he replied: yes. He asked 'Where are you now?' Asim said 'by Allah; I am in a garden from the gardens of paradise. Me and some of my friends on the Morning and evening of Friday go to Abubakr bin Abdullah Muzanee to ask about you people. I asked that do you mean your body or your soul? He said 'that's impossible; the body has decayed. Our souls meet.' I asked that do you know about us? He replied 'we find out about you by sunrise on Saturday from the evening of Thursday.' I asked that why do you find out on this day rather than others? He replied 'because of the greatness of Friday.' As above

Accepted actions:

Hazrat Ghesoo Draz states that a person is classed as accepted by his good deed; likewise a person is rejected due to bad deeds. On this topic he told us a story 'a pious person lived in a town and Allah notified him in a dream that I am sending a calamity upon this town. No one will survive from this calamity. The pious person asked 'what type of calamity will you send?' Allah said 'I shall send a fire so that it will burn everyone and thing apart from one house and the people inside. The pious person asked 'What will happen to me?' The reply came I shall burn you also unless you take refuge in the prostitute's house, then you will be saved because of her. In the morning this pious person got up, put his prayer mat over his shoulder and went to the prostitutes house. The prostitute was amazed to see him and asked O Zahid! What brings you here? You know how daily people gather here and what type of evil things they do here. The Zahid pious person replied I want to seek refuge in your home for a few days; give me a corner in your house so that I can do 'Allah, Allah,' and you do what you please. The prostitute gave him a corner of the house and the Zahid got busy in his worship and practice. A few days later a fire came into the town and burnt all the houses to the ground but the Prostitutes house remained safe. When the fire died down the Zahid returned to the corner of the house and asked Allah that 'Allah what was the special thing that you burnt everyone and burnt the whole town to the ground but you saved the house of this prostitute and saved me because of her? Allah said 'A flea ridden dog of mine was running around panting everywhere due to hunger and thirst, yet no one gave it neither a piece of Roti nor a drop of water. They did not even let it sit in the shade of their house. Wherever it went people shunned it away harshly but when it reached the house of this prostitute she let it stay in the shade of her house, gave it Roti and fed it water. I saved this prostitute due to her kindness towards this dog from this calamity and in rebuke for their actions I destroyed the whole city and I saved you because of this prostitute.'

They screamed once and gave their life:

A slave girl:

Hazrat Ata states that one day I went to the market where a slave girl was being sold who was described as mad. I purchased her for seven Dinars and took her home. When a certain portion of the night passed I saw that she got up, performed Wuzu and started her Salaat. Her state was such in Salaat that it seemed she would die with all her crying and sobbing. After Salaat she started praying and said 'O My Lord; for the sake of your love for me, have mercy on me.' I said to her 'don't say that, rather say, for the sake of my love for you.' Hearing this she became angry and said 'By him, if he did not love me he would not let you sleep sweetly and would not let me stand like this.' Then she fell face down and recited a few verses poetic which meant: 'my restlessness is increasing, and my heart is burning and my patience has gone and my tears are flowing. How can the person find peace who does not find rest from desire and love? O Allah; if there is an item of happiness then give it to me and favour me.' After this she said the following prayer aloud 'O Allah; this relationship between you and I was hidden, now that others know, take me away.' Saying this she screamed loudly and died. Fazail Namaaz pg 69

Abu Amir states that I saw a slave girl who was being sold very cheaply who was so skinny that her stomach was touching her back. Feeling sorry for her I purchased her. I said to her 'come with me to the market, I need to purchase some urgent supplies for Ramadan.' She said 'All praises to Allah who has made all months the same for me.' She always used to fast during the day and perform Salaat at night. When Eid came close I said to her 'tomorrow we shall go to the Bazaar, you come along too. I need to buy some things for Eid.' She replied 'My Lord; you are extremely engrossed in the world.' Then she went inside and got busy in her Salaat and read each verse slowly with joy until she reached the verse 'Wa Yusqaa mim maa-in Sadeed..'Surah

Ibrahim, Ruku 3, she repeated this verse again and again and then screaming once she departed from this world. Fazail Namaz, pg71

The story of a Saint:

A saint was about to die and he said to his servant 'tie both my hands together and put me face down on the ground.' After this he said 'the time for leaving has arrived, I am not free from sins, nor do I have any excuse to give, nor any power from which I can ask for help, there is only you for me, only you for me.' Saying this he screamed once and passed away. A voice came from the unseen that this person has humbled himself in front of the lord and he has accepted. As above pg482

Hazrat Zurara bin Awfa:

Bahz bin Hakim narrates from Itab bin Musanna that 'the days when Hazrat Zurara bin Awfa used to be the Qazee Judge of Basra, he also used to do the Imamat of Banu Qushair. Thus one day he was leading the morning prayer when he reached the following verse: 'Fa-Izaa nuqira fin-Naaqur…' Thus when the horn will be blown, then that day will be very difficult, he fell to the ground and his soul left this world.' The narrator states 'I was also amongst the people who picked his body and took it home.' Jame ut-Tirmizi, Vol 1, pg 59

Saleh Burad states that I saw Zurara in a dream and said 'May Allah have mercy on you, what were you asked and what did you respond?' He turned his face away from me. I asked 'What did Allah do with you?' he replied 'he blessed me with his generosity and favour. I asked 'and what about the brother of Abul-alaa bin Yazid Mitraf?' he replied 'he is of the highest ranks.' I asked: what is the best deed according to you?' he replied 'Trust in Allah and less hope.' Kitabul -Ruh by Ibnul-Qayyim

One Aaraabee (Villager):

It is narrated from Isma-ee, he states that once I was coming to the Jame Masjid in Basra when I met a villager who was sat on a very skinny she camel, a sword around his neck and a bow in his hand. He came close to me and gave salam and asked ‘which tribe are you from?’ I replied ‘from Isma.’ He asked: Are you Isma-ee? I replied ‘yes.’ He said ‘where are you coming from?’ I replied: ‘from such a place where Allah’s word is read.’ He asked ‘is there also the word of Rahman that is read?’ I said yes. He asked ‘pray some for me.’ I said to him: ‘come down of your mount.’ He came down. I started to recite Surah Waz-zaariyat until I reached the verse: ‘wa Fis-samaa-e Rizkakum wa maa tooadoon’ the Sustenance that you have been promised is in the sky, he said ‘O Isma-ee this is the word of Allah?’ I said: By he who sent the Prophet ﷺ as a true Prophet this is his word that he revealed on his prophet. He said ‘stop.’ Then he stood up and sacrificed his mount and cut it to bits including its skin and said ‘help me distribute it.’ Thus we distributed it on the passers by then he took his sword and bow and broke them into pieces and burying it into the sand he left for the Jungle and said: ‘wa Fis-samaa-e rizkukum wa maa tooadoon.’ I reproached myself that why could I not wake up just like he woke up by this verse. When I went to Hajj with Haroon Rashid, I was performing Tawaaf when someone called me with a soft voice. I turned and looked and it was that same villager who had become thin and yellow. He gave me salams and grabbing hold of my hand sat me down behind Maqam-e-Ibrahim and said: ‘Recite some Kalamullah Quran for me.’ I once again started the same Surah Waz-zaariyat and when I reached the verse ‘wa Fis-samaa-e rizkukum wa maa tooadoon,’ that villager screamed and said ‘I have found the promise of my Lord to be true.’ Then he said ‘is there more?’ I replied: ‘yes, ‘Fa wa Rabbessamaa-e wal-Arde Innahu lahaqqun misla maa annakum tantequn,’ By the Lord of the sky and earth, this is such a truth just as you speak to one another.’ Hearing this, the Aaraabee Villager screamed and said ‘Subhanallah; who made Allah angry that he had to swear. Did the people not verify this, thus forcing him to take oath?’ He said this three times and his soul left him in this manner. Nuzhatul-Basaateen, pg 357-358

The story of two young men:

It is narrated that a young man used to stay in the company of Hazrat Junaid. Whenever he would hear any Zikr he would scream. One day Hazrat said to him: 'If you want to do this again then do not come to me.' After this whenever he would hear anything his colour would change but he would control himself so much that blood would come from his mouth. One day he was in this state when suddenly he screamed so loudly that his soul left his body.

Shaikh Ali Rawdbari states that one day I passed by a mansion. I saw a beautiful young man on the ground surrounded by people. I asked how he was. The people said that this person was travelling along and a slave girl was singing these verses poem:

Translation: it is a great courage of the person who wants to see you; is it not enough for the eye to see the person who sees you;

Hearing this he screamed and gave his life. Nuzhatul Basaateen pg 275, Vol 1

The story of a young man who feared Allah

Mansur bin Ammar states that one day I say a young man who was performing Salaat like someone who is scared. I thought that maybe this person is a saint. I kept watching until this person finished his Salat and I said Salam to him. He replied to my Salaam. I said to him 'do you know that there is a valley in hell called Lazaa that will take off the skin. It will call the person who turned his back and did not pay attention, and gathered together and then placed it.' Hearing this he screamed and became unconscious. When he regained consciousness he said 'tell me some more.' I

recited the following verse: translation: ‘O believers; save yourselves and your families from the fire which is fuelled by men and stone. There are extremely harsh Angels appointed upon it that do not disobey Allah and do as they are ordered.’ Hearing this he fell down and died. I opened his chest and looked and I saw written by the pen of the Almighty: ‘Fahuwa fee Eeshatir-Raadiya fee jannatin Aliya…’ Meaning: he shall live a pleasurable life, in high ranking paradise, which will contain fruits that are close together. When the third night passed I saw him in a dream that he is sat on a throne and there is a crown on his head. I asked that what did Allah do with you?’ he said: ‘he forgave me and he gave me the reward of the Ahle-Badr ones who participated in the battle of Badr and he gave me more.’ I asked ‘Why did he give you more?’ he replied ‘because they where martyred by the sword of the disbelievers and I was martyred by the words of Allah.’ Nuzhatul -Basaateen

The story of a young girl that feared Allah:

Hazrat Zun-noon Misri states that one of my friends said to me that a girl resides on Mount Muqtam who worships Allah a lot. I had the desire to meet her and upon reaching there I searched for her but could not find her. But I did find a pious person amongst a group of pious people and I asked him about her. He said ‘you are running away from the wise and are asking about the mad ones.’ I said: ‘just tell me where that crazy girl is.’ He said she is in such a jungle. I went to where he directed and I heard a sad voice from afar. I went to where the voice was coming from and I see that a girl is sat on a boulder. I saidsalam to her. She said after replying to my salam that ‘Zun-nun; what business do you have with the mad?’ I said ‘Are you crazy?’ She said ‘people would not call me mad if I was not crazy.’ I said ‘what has made you crazy?’ she said ‘Zun-nun; his love has made me crazy and his desire has made me shocked. His request has put me in the state of regret and grief. Because love is in the heart Qalb and desire is in the heart Qalb and to say is in the mind.’ I asked ‘is Fu-ad and Qalb to separate things?’ she said: ‘yes Fu-ad is the light of the heart and the mind is the light of Fu-ad so the heart loves and the Fu-ad desires and the mind obtains.’ He asked ‘what does the mind find/gain?’ she said: ‘the truth.’ I asked: ‘how does it find the truth?’ she replied: ‘obtaining the truth happens without

knowing.' I said: 'where is the truth of you finding the truth?' hearing this she started to cry and she cried so much that she was close to death. When she regained consciousness she made loads of sobbing noises. After this she said a few sad poetic verses and said 'Look, truthful people go in this manner.' Then she lost consciousness. I went by her and shook her and found her to be dead. I searched for something which I could dig her grave. Then I looked and she had disappeared. Nuzhatul -Basaateen pg 78

Hazrat Shaiban Musaab:

Hazrat Zun-nun Misri states that I saw a saint in a cave on Mount Lebanon, his hair on his head and beard where completely white and the hair on his head was full of dust, he was very thin and busy in Salaat. When he did Salam from Salat, I said Salam to him. He gave a reply then made intention for Salat again and in this way he remained busy in Salat until Asr time. Then leaning on a stone he recited 'Subhanallah, Subhanallah' and did not talk at all. I said my self: 'Hazrat, pray for me to Allah.' He replied 'May Allah familiarise you with his closeness.' I said 'tell me some more.' He said: 'Son. Whoever Allah familiarises with his closeness he gives them four attributes: 1 Respect without family; 2 Knowledge without seeking; 3 wealth without money and 4 love without group.' Saying this he screamed aloud and became unconscious. He regained consciousness after three full days. He got up and did Wuzu and after asking me performed all the Salaat that he missed and saying Salam to me he began to leave. I said 'I have waited here for three days in the hope that Shaikh will give me some more advice.' Saying this I started to cry. He said: 'Keep the Lord as your friend and do no want anyone other than him, because the ones that keep Allah as friend are the ones that are the crown of all people and are from his pious and true people.' Then he screamed once and passed away. As above, pg 83

Hazrat Abu Juhaiz:

Hazrat Saleh Murre states that one day I went to visit the blind Hazrat Abu Juhaiz with Hazrat Muhammad bin Was-e, Habib Ajami, Malik bin Dinar and Sabit Bunaani. He had gone out of the city and a mosque had been built for him where he used to perform worship. We arrived at his house at the wrong time. Seeing greenery in one area Hazrat Sabit said that lets perform two Rakat Salat so that on the dayof Judgment this place can vouch for us. Then we went to his house and we did not think it right to disturb him by telling him that we arrived and we sat down. When Zohar time arrived he left his house did Azan and did Iqamat and performed Salat. We read our Salaat with him. After Salaat Muhammad bin Was-e s stood up and met him. He asked 'Who are you?' he replied: 'Your brother, Muhammad bin Was-e.' he said 'Are you who I have heard about that you are the best Salaat prayer in Basra?' He, hearing this remained quiet. Then Sabit Bunaani met him and he asked: 'Who are you?' he replied 'Sabit Bunaani.' He said: 'You are the person whom they say about that he is the most Salaat prayer in Basra.' He also remained silent at this. Then Malik bin Dinar met him. He asked him: 'Who are you?' he said 'I am Malik bin Dinar.' He said 'Wow, it is well known about you that you are the most pious of Basra.' Then he met Habib Ajami. He asked: 'who are you?' he replied 'I am Habib Ajami.' He said 'you are the person about whom it is said that his prayers are accepted.' He also remained silent after this. Then I met him. He asked: 'Who are you?' I replied 'I am Saleh Murre.' He said you are the one who is well known to have the best voice in Basra.' He then said: 'I have had a desire to hear your voice from a long time. Come; recite five verses of the Quran for me.' Saleh states that I started reciting from: 'Yawma yaraunal Malaaikata Laa Bushra…' and when I reached 'Ha baa an Mansuraa' he screamed and passed out. When he regained consciousness he said 'recite those same verses again.' I recited them again. He screamed once and passed away from this world.

Then his wife came out and asked 'Who are you people?' we told her. Hearing who he were she said 'Innaa lillahe wa innaa ilaihe Raaje-oon' then said: 'Has Abu Juhaiz passed away?' we said 'yes; may Allah reward you, How did you realise?' she replied 'I used to often hear him making this prayer 'O Allah; gather your saints together at the time of my death. That is why I knew that you have gathered here for his death.'

Then we bathed him, put his shroud/Kafn upon him, performed prayer on him and buried him. As above pg380

The story of Lailaa, Majnu:

In the same way Hazrat mentioned another story wherein there was a stone under the window of Laila. Majnu used to come there everyday and lie down on that stone and turning his face towards the window he would be busy looking and observing her. Majnu's enemies said to Laila that this madman comes everyday and sits on this stone and looks at you. We have to think of something so that he cannot sit on this stone. Those people gathered sticks, placed them on the stone and burnt it until the stone became like fire. Majnu, who was burnt with the fire of love, reached there as per usual and sat on the stone and then he lied down. All his body started to burn and the smell of his burning body started to spread but he continued to focus on Laila and was busy thinking of her and he did not even realise that his body was burning, until even his enemies had pity on him. They started to shout: O madman; you are burning, what are you doing there? Majnu pointing towards his heart said: 'my body is not burning but my heart is. I am the burning flame of love, how can I feel the burning of my body.'

After mentioning this story Hazrat Makdoom said 'it is written in the books of Salook spiritual books:

Translation: 'Allah created the heart many thousands of years before the body and he placed the fire of his Love in it. One of the flames came out from which the seven levels of Hell where created.'

That is why one who is burnt in the fire of Love will not be aware of the fire of this World, and how can he realise it.

The poet Mutabanna has said about this:

‘The fire of Love that is in the heart of a Lover is such that the fire of hell is cold in comparison to it.’

Malfuzaat Khwaja Ghesoo Draz, pf 424

The meeting of the souls of the live and dead:

There is a lot of proof that the souls of the live and dead meet, and the evidence for this is overwhelming and the instances of this happening are the greatest proof. The souls of the live and dead meet in the same way as the souls of the live meet. Allah has stated in the Quran ‘Allah takes away the soul at the time of death and the souls of the ones who are sleeping even though death has not come upon them yet. Then the ones whose time has come to die he keeps behind and the other souls are returned for a fix period,’ Surah Zumar verse 42.

Hazrat Ibne-Abbas states that I have been informed that the souls of the live and dead meet in dreams. Then Allah keeps hold of the souls of the dead and let’s go of the souls of the live. Suddi states that Allah takes the souls away in the state of sleep. Then the souls of the live and dead meet one another and recognise each other and converse. Then the souls of the live are returned to the world but when the souls of the dead intend to return to their bodies they are prevented, and those that are alive are left to return the ones that are asleep. The second meaning is that the souls mentioned that are stopped are both of the live. Then the ones whose fixed time is up, their souls are stopped and are not returned to their bodies until the Day of Judgment. And the ones whose time has not yet come are returned to their bodies until the specified time arrives. Shaikul-Islam has liked this meaning and said that the Quran and Hadeeth both point towards this because the souls that Allah has taken in

their sleep, from them whichever have had the decision of death upon them he has ordered that they be stopped. And the souls that are taken at the time of death they have not been ordered to be stopped or left rather these are a third type of Soul. However the first explanation has been given preference. This is because Allah has mentioned two deaths. The first the big death i.e. death and the second the smaller death i.e. sleep and he has mentioned two types of souls. The first upon which the decision of death has come, Allah keeps those and gives them death and the second which still have a period of time left Allah has returned them to their bodies to complete their lives. Further Allah has mentioned the two commands of stopping and leaving in the two types of death and he has said that the live person is he who has been given the death of sleep only. If there where only two types of death i.e. death of death and death of sleep then there would have been no need f or 'Wallatee lam tamut…' because that would have died at the time of being taken. But Allah states that it has not died otherwise 'Fayumsikullatee…' would not have been correct.

A person could answer thatAllah made the decision of death after the death of sleep. But the fact is that this verse of death includes both types because it mentions both deaths. Then it mentions the stopping of the soul of the one to die and the leaving of the other. And this is clear because Allah stops the soul of all the dead whether they die in their sleep or whilst awake and further proof of the souls of the live and dead meeting is that the live see the dead in their dreams and they find out information from them and the dead tell of unknown things which happen exactly as said in the future, and sometimes it has already happened. Sometimes a dead person tells of his dropped wealth which no one knows of but him and some times he tells of his debts and the reasons for it. Sometimes he tells of things no one knows about but him. Sometimes they say that you will come to us at such and such a time and it is found to be true. Sometimes he mentions such thing that the live know that no one knows about this but them, such has been made clear in many examples already mentioned.

The pact of Hazrat Abdullah bin Salaam and Hazrat Salman Farsee:

Hazrat Saeed bin Musayyib states that once Abdullah bin Salaam and Hazrat Salman Farsee met. They both agreed on the fact that the souls of the live and dead meet and that the souls of the pious are able to go into Paradise wherever they wish. Thus they made a pact that whoever of them died first, he would tell the other of their state. In the end one of them died. After death he came into the dream of the other and said 'continue your trust in Allah and be happy. I have not found an act such as Tawakkul trust in Allah. Kitabul -Ruh , pg 61-63

Hazrat Imam Shafee:

Hazrat Muzanee states that I came to see Imam Shafee. He was ill. Afterwards he died in that illness. I asked him how he was. He said 'I am leaving this world, I am leaving my friends, I am going to meet my bad deeds, I am going to drink from the glass of death, I am going to Allah, I do not know if my soul will go to Jannat that I should congratulate it or towards hell that I should lament.' Then he recited a few poetic verses which mean:

1. When my heart became hard and my paths restricted, so I put a ladder for the hope of your forgiveness.
2. My sins have been great, but when I compared them to your forgiveness, your forgiveness was much bigger.
3. You by your favour have been generous and always forgave my sins.

Minhajul –Qasedeen by Ibnul-Jazee pg 578 The above has also been put into Urdu verse, see Translation of Ihya-ul Uloom , Vol 4

Rabee Khaisam states I saw Imam Shafee in a dream a few days prior to his death, that is I saw Hazrat Adam had passed away and people are trying to bring his Janaza

outside. I asked an interpreter about this dream who said the greatest scholar of this time shall pass away because Knowledge is the quality of Hazrat Adam 'Wa-Allaama Adamal-Asmaa-a Kullahaa'. Thus Imam Shafee passed away after this. Zaheerul - Asfiyaa pg208

When Imam Shafee was about to die, he advised that Muhammad bin Abdullah bin Abdul-Hakim should wash my body. When he died Muhammad was informed. He came and said that show me his accounts first. The register of accounts was brought. When the amount of debt was added up which Imam Sab owed to people it amounted to sixty thousand Dirhams. Muhammad said 'All this debt is on me.' He then wrote a letter of him taking over these debts and said 'this is what he meant by giving Ghusl.' And after this he repaid all this debt. Fazail Sadaqat pg518

Someone saw Imam Shafee after his death in a dream and asked him the reason for forgiveness. He said 'I used to recite the following five Durood Sharif on the night of Friday:

'Allahumma Salle alaa Muhammad Be-Adade man sallaa ahalihe wa Salle alaa Muhammad Be-Adade mallam Yusalle alaihe wa Salle alaa Muhammad kamaa umerat bissalaate alaihe was Salle ala Muhammad kamaa tuhibbu ayyusallee alaihe was Salle alaa Muhammad kamaa yanbagee ayyusallee alaihe.'

This Blessing is called Durood e Khamsa. Fazail Blessings Sharif pg 95 ,96

Rafee bin Sulaiman states that I saw Imam Shafee in a Dream and I asked him 'What did Allah do with you?' he replied 'he sat me down on a chair and showered me with emeralds and gave me seventy thousand Dinars in exchange for a few Dinars.' Zaheerul -Asfiya pg 208

After the death of Imam Saab someone saw the Prophet ﷺ in a dream. They asked him 'O Prophet of Allah, Imam Shafee has written the following Durood in his book: 'Sallallahu alaa Muhammad Kullamaa Zakarahuz-Zakirun wa gafala an Zikrihil Gaafiloon.' What reward did you give him in return for this?' the Prophet ﷺ said 'the reward from me is that he will not be stopped for Hisab questioning. Ibne

Bunaan Isbahanee states that I saw the prophet in a dream. I asked him 'O Prophet of Allah Muhammad bin Idris Imam Shafee is from your Uncles family because his lineage meets the Prophets upon his blessed grandfather Hashim, he is from the family of Abd bin Yazid Hashim have you given him a special favour?' The Prophet replied 'yes, I have prayed to Allah that he should not be questioned on the day of Judgment.' I asked 'for what reason does he have this honour?' the Prophet replied 'he used to recite Durood upon me in such words that no one else ever did.' Fazail Durood Sharif

The story of a pious person:

Shaikh Ibne-Hajar Makkee narrates that someone saw a pious person in a dream and asked how he fared. He replied 'Allah had mercy on me and forgave me and entered me into Paradise.' The reason was asked so he said 'the Angels counted my sins and my Blessings. I had recited one hundred extra Blessings.' Allah said 'That is enough. Do not do his Hisaab questioning and take him to Jannat.' Fazail Blessings Sharif pg 96

Hazrat Abul-Abbas Ahmad bin Mansur:

When Abul-Abbas Ahmad bin Mansur passed away someone from Shiraz saw him in a dream that he is stood in the Mehrab of the Jame mosque of Shiraz and he is wearing an outfit and has a crown on his head which is filled with Diamonds and pearls. This person asked him how he was. He replied 'Allah forgave me and he favoured me and he gave me a crown and he said that this is for reciting Durood a lot upon the Prophet . As above

The story of two sinners:

A saint from the Sufis narrates that I saw Mista who was very lax and unconcerned in his religious affairs did not bother about si ns in a dream after his death. I asked him 'What did Allah do with you?' he replied: 'Allah forgave me.' I enquired that how did

you achieve this? He said ‘I was recording Hadeeth in the service of a Muhaddith. The teacher recited Durood upon the Prophet ﷺ, I also recited it very loudly. Hearing me recite it the whole gathering recited it. Allah forgave the whole gathering at that time.

A similar type of story to this is in Nuzhatul Majaalis that a saint said ‘I had a neighbour. He was very sinful. I used to tell him to repent again and again but he would not. When he died I saw him in heaven. I asked him that how did you reach this status? He replied ‘I was in the gathering of a Muhaddith. He said that whoever recites Durood aloud onto the Prophet; Paradise is made obligatory upon him. I recited Durood/Blessings aloud and hearing me others recited it also and we were all forgiven upon this.’

This story has also been mentioned in detail in Rawdatul-Faaiq. It is said that a saint from the Sufis said that I had a neighbour who was very sinful and would always remain drunk. He would not know if it was night or day. I would advice him but he would not listen. I used to tell him to repent but he would not listen. When he died I saw him in a very high position and wearing a high quality garment of Paradise. He was in a very favoured position. I asked him the reason and he mentioned the above story. As above, pg 97 -98

Hazrat Abu Abdullah bin Hamid:

Abul-Hasan Baghdadi states that I saw Abu Abdullah bin Hamid many times in my dream after his death. I asked him how he fared. He said ‘Allah forgave me and had mercy on me.’ I asked him that tell me something that I could do by which I could enter straight into Jannat. He replied ‘perform one thousand Nafls and recite Qul-huwallahu one thousand times in each Rakat.’ I said that this is very difficult. He replied ‘then recite Durood Sharif one thousand times every evening.’ Darami states that I made this my daily practice. As above

Hazrat Abu Hafs Kagezee:

Someone saw Abu Hafs Kagezee after his death in a dream. He asked him that what happened? He replied ‘Allah had mercy upon me and forgave me, he ordered for me to be entered into Paradise.’ He asked ‘Why was this?’ He replied ‘when I was

presented the Angels were ordered and they counted my sins and my Durood Blessings upon the Prophet recitation. My Blessings outnumbered my sins. So my Lord said 'O Angels; do not count any further and take him to my Paradise.' As above

The story of a writer:

It is narrated by Ubaidullah binm Umar Qawaareeri that a writer who lived next door to me died. I saw him in a dream and I asked him that what did Allah do with you?' he replied 'he forgave me.' I asked the reason and he replied 'It was my habit that whenever I would write the blessed name of Rasulullah ﷺ I would also add Ta-aala after Sallallahu. Allah has given me such that no eye has seen and no ear has heard and no heart has imagined of.' As above

A story about another person:

It is narrated from the great Shaikh Hazrat Shiblee that a neighbour of mine died. I saw him in a dream. I asked how he fared. He replied: 'Shiblee, I went through some very hard times and I had a few problems on the questions from Munkar and Nakir. I thought in my dream that O Allah; where is this trouble coming from? Did I not die on Islam? I heard a sound that this is for not being careful in the world. When those two Angels decided to punish me, then immediately the most beautiful person came between me and them. He had the most beautiful perfume smell coming from him. He told me the answer to the questions of the Angels which I then said straight away. I said 'Allah have mercy on you, who are you?' he replied 'I am a person that has been created due to the increased Durood you sent on the Prophet ﷺ. I have been ordered to help you in every trouble/grief.' As above

The story of a group of people of the time of Hazrat Khalaf:

Hazrat Sufyan bin Uyaiyna narrates from Hazrat Khalaf 'I had a friend who used to study Hadeeth with me, he passed away. I saw him in a dream that he was running around in a new green garment. I said to him that you studied Hadeeth with us then for what are you receiving such favours? He replied 'I used to write Hadeeth with you but when the prophet ﷺ blessed name would be mentioned I would

write ﷺ beneath it. Allah has given me the favours that you see in exchange for that.' As above pg101

Hazrat Abu Sulaiman:

Ibne Abi Sulaiman states that I saw my father in a dream after he passed away and I asked him 'What did Allah do with you?' he replied 'Allah forgave me.' I asked 'What for?' he replied 'I used to write Durood on the Prophet ﷺ in every Hadeeth.' As above

Hazrat Abu Zura:

Jafar bin Ubaidillah state that I saw the famous Muhaddith Hazrat Abu Zura in a dream, he is in the skies and he is doing Imamat of the Angels in Salaat. I asked that how did you receive such a high status. He replied: 'I wrote one million Hadeeth with my own hand and whenever I used to write the blessed name of the Prophet ﷺ, I would write ﷺ also. And the prophet ﷺ has said that whoever recites one blessing upon me, Allah sends ten upon him. On this sum I have received one billion mercies from Allah. One blessing from Allah is enough, let alone one billion. As above

The freeing of Shah Sanjaree:

The author of Sufyatul-Awliya writes that someone saw the Emperor Sanjur after his death in a dream. He asked: what did Allah do with you?' Sanjur replied 'I was ordered to be given to the flames of hell. The angels of punishment where taking me when the sound came 'leave Shah Sanjur. He one day made a presence/offering in the gathering of Hazrat Khwaja Zindee. By the blessing of that gathering he has been forgiven.' Thus I was freed.' Khuzyatul -Asfiya, The Chishtiya chain, pg57

Shaikh Muhammad:

The son of Muhammad bin Hussain states that at the time of death my father stood up and said 'Wa-Alaikumussalam, come.' I said 'Father, who do you see?' he said: 'it is Shaikh Abul-Hasan Kirqaani. He has come after a long time to fulfil his promise so that I am not afraid and he has come with some young' Saying this he departed. Zaheerul -Asfiya pg 517

Shaikh Abubakr Shiblee:

It is narrated that Shaikh Abubakr Shiblee stayed away from his abode for quite some time. He was searched for but could not be found. One day he was seen in a group of Eunuchs. People asked 'What is this?' he said 'this group is nor male nor female in this world. I am in this same state; I am neither male nor female. Thus my wretched place is with them.'

The eve when he passed away he repeated the following all night:

Translation: 'the house that you live in does not need a lamp, the day when people will submit their evidence, you beautiful self upon which lies my hope and trust will be my evidence.'

Many people attended for his funeral even though he had not died yet. He understood by his wisdom and said 'it is strange that the dead have come to perform prayer on the live.' People said recite: 'Laailaaha Illallahu.' He said 'when there is no one but him then who should I deny.' They said you have to recite the Kalimah. He replied 'the Sultan loves and does not accept bribes.' Then one person instructed him to recite Kalimah by reciting aloud so he said 'A dead person has come to advice and instruct a live person.' When a short time had passed people asked 'How are you?' he replied 'I have reached my beloved' and then died. Zaheerul -Asfiya pg 532

Jafar bin Naseer asked Bukran Deenwi, the servant of Hazrat Shiblee that what did you see at the death of Hazrat Shiblee? He said that he used to say 'I have oppressed a person by one dirham and I have given many thousands of Dirhams in charity on his behalf but still I have the weight of that Dirham on my heart' After this he said 'Help me perform Ablution.' I helped him do Wuzu but I forgot to do Khilal of his beard and he could not do so himself due to weakness. His sound/voice had also gone. He grabbed hold of my hand and put it inside his beard and died.' Hearing this Jafar started to cry saying 'what can you say about such a person that in such a condition still does not miss a Mustahab of Shariah.' Fazail Sadaqat pg 473

Someone saw him in a dream and asked him that what did you do when Munkar and Nakir Angels of the grave questioned you? He replied 'they came and asked: who is your Lord?' I replied 'My Lord is he who ordered you and all the Angels to do Sajda to

my granddad Hazrat Adam and I was watching you from behind Hazrat Adam.' They then said: 'he gave an answer from everyone's behalf.' Then they went away. Zaheerul -Asfiya pg 532, Akhbarul Akhyar pg 232

Another person saw the Shaikh in a dream and asked him that what did Allah do with you?' he said: 'he did not question me on my statements but one day I said there is nothing worse then being kept out of Paradise and going into hell.' So Allah rebuked me for this statement and said 'the greatest loss is that people are deprived from seeing me and are concealed from it.'

Another person saw him in a dream and asked him 'How did you find the Bazaar of the hereafter?' he replied 'I found that it is filled with the grieving and broken hearted and no one else. They treat the ones that are burnt here and repair the broken ones and do not look elsewhere.'

Another person saw him in a dream that he was in Rusafa an area of Baghdad wearing beautiful clothes and sitting where he used to sit normally. He states 'I went towards him, gave Salams and asked him, sitting in front of him, 'who is your closest friend?' he replied 'whoever does the most remembrance of Allah, completes Allah's rights the most and who is the quickest in pleasing Allah. Kitabul -Ruh pg 74

Shaikh Abu Ishaq Ibrahim bin Ahmad Sufi:

In his final stage he got diarrhoea. He used to bath sixty times during the day and night and perform two rakats each time. Then he would have to go again. The people asked 'what do you wish for?' he said 'burnt heart.' In the end whilst doing bath he passed away. He was taken home. A Saint came and found a piece of Roti under his pillow. He said I would not have prayed Salat on him if I had not seen this piece of Roti. Because this is a sign that he passed away trusting on this and did not exceed on this. A person should not stop on a quality so that he can continue; he should not stop on Tawakkul trust or on any other quality because to stop is not right.' A saint saw him in a dream and asked 'What did Allah do with you?' he said 'even though I did a lot of worship and took the path of Tawakkul reliance on Allah but when I left this world, the worship I did with purity he gave me its reward. Thus due to purity he

gave me a position higher then all the ranks of Paradise. Then an announcement was made that ‘O Ibrahim! This extra favour was bestowed on you because you came pure to me. There is a high rank here for the pure.’ Zaheerul -Asfiya pg 545

Allama ibnul-Qasim:

He passed away in 191hijri in Misr. Someone saw him in a dream after his death and asked that what benefited you in this world? He replied ‘A few Rakats of Salat that I used to perform in Alexandria.’ The person asked ‘what about the jurisprudence that you where busy in?’ he replied ‘I did not see anything from it and making signs with his hands said ‘I found all of that to be ‘Habaa-an Mansuraa’ finished/destroyed. Bustaanul -Muhaddetheen pg 40

Hasan bin Saleh:

Ammar bin Saif states that I saw Hasan bin Saleh in a dream and said: I had a desire to see you; tell me what you went through. He replied ‘be happy; I did not fine anything as well as thinking positive/good expectation Husne Zan of Allah. As above

Hazrat Marwaan Mahlabee:

Yakaza bint Rashid states that Marwan Mahlabee was my neighbour. He was the Judge and Mujtahid. He passed away. I was very upset at his death. I saw him in a dream and asked ‘tell me how you are?’ he said ‘Allah gave me Paradise.’ I asked ‘What else did you receive?’ he said ‘I was given position with the close ones.’ I asked him that which brothers of yours did you see? He replied ‘I saw Hasan Basri, Ibne Seereen and Maimoon bin Siyah.’ Umme Abdullah Basaree states ‘I saw a dream where I entered into a beautiful house, and then I went into a garden which was very beautiful. I saw a person there who was sat leaning on a gold tree and he is surrounded by servants with glasses in their hands. I was quite taken aback at the beauty I saw. Then it was said ‘Marwaan Mahlabee is coming.’ Hearing this, this person sat up straight. Then I got up and the funeral of Marwaan passed by my door. Kitabul -Ruh pg 58,59

Muslim bin Yasaar:

Malik bin Dinar states that I saw Muslim bin Yasaar in a dream and I said Salaam to him, but he did not reply to me. I asked: why did you not give me a reply? He said 'I am dead, how can I give you a reply?' I asked that what passed over you after your death? He said 'By Allah; I saw frightening, scary and moving things.' I asked: then what happened? He replied 'what you accept from the merciful that is what happened, he accepted the good deeds, forgave the sins, and took care of the penalties.' Then Malik bin Dinar screamed and fell down unconscious. After this he remained ill for some time, then his heart ripped open and he died. As above

Muwarriq Ajalee:

Jamil bin Murrah states that Muwarriq Ajalee was my friend. We had made a pact that whoever was to die first would come to the other in a dream and tell him how he fared. Thus Muwarriq passed away. My wife saw him in a dream that he came to us like usual and knocked on the door. I got up and opened the door as usual and said come into your friend's house. He said 'how can I come. I have died. I have come to give my friend glad tidings of Allah's mercy. Tell him that Allah has included me in his special people.' As above

Hazrat Uwais Qarnee:

Abu Yaqub Qarnee narrates that I saw a brown complexion, tall person with many people behind him in a dream. I enquired as to who he was. People replied that he is Uwais Qarnee. In the end I also went behind him and asked him that advice me. Allah have mercy on you.' He looked closely at me. I said 'I am searching for the truth, guide me. Allah have mercy on you.' In the end he turned towards me and said 'Find Allah's mercy next to the obedience and punishment next to the sins, refrain from them and between these do not lose your hope in Allah.' Then he left me and went away. Kitabul -Ruh

Shuba bin Hajjaj and Mis-ar bin Kudam:

The above two where Hafiz and big/important people. Abu Ahmad Buraidi states 'I saw both of them in a dream and asked 'Abu Bistam; what did Allah do with you?' he replied 'Allah give you the ability to learn these poetic verses:

Translation: 'My Lord has given me such domes in Jannat which has one thousand doors which are made from Silver and pearls; and my merciful Allah said to me 'O Shuba you where so good in collating a lot of knowledge. Now you party here, I am happy with you and also with my servant Mis-ar who used to perform Tahajjud. The honour of seeing me is enough for Mis-ar and I open my honourable face for him. This is how I treat the worshippers who did not have the habit of bad deeds in the past. Kitabul -Ruh pg72

Ibne-Siman states that I saw Misar in a dream and asked him what is the best deed according to you? He replied 'the gatherings of Zikr.'

Isa bin Zaazaan:

Abu Jafar is the narrator that I saw Isa bin Zaazaan in a dream and asked him that what did Allah do with you? He said the following poetic verse:

Translation: 'if only you could see the beauties surrounding me with filled glasses, who are reciting the Quran beautifully and dragging their clothes.' Kitabul -Ruh, pg 75

Muslim bin Khalid Zangee:

It is narrated from a friend of Ibne Juraij that I saw myself in a graveyard in Makkah. I saw a canopy on each of the graves. But I also saw a tent by one of the graves along with the canopy and a plum tree. I came to the entrance of the tent and when I entered saying Salam I saw Muslim bin Khalid Zangee. After saying Salam to him I asked 'O Abu Khalid! What is it that I see a canopy upon all the graves but on yours I also see a tent and a plum tree?' he replied 'I used to keep a lot of fasts.' I asked 'where is the grave of Ibne Juraij and where is his position? I used to sit with him and now I want to do salam to him.' Hearing this, he twirled his Shahadah index) finger and said 'where is the grave of Ibne Juraij, his deeds have been taken up to Illiyeen.' As above

Shuraih bin Abid Shimalee:

Gazeef bin Haaris went to Shuraih bin Abid Shimalee at the time of his death and requested that if you are able to come to us after your departure and tell us about

yourself then please do so. This sentence was popular among the poor. He did not see him in a dream for a long time after his death. Then one day he saw him in a dream and asked did you not die? he replied: ‘of course.’ He asked how are younow? He replied: Allah forgave our sins. Thus nothing was taken away from us but the Ahraaz.’ I asked that ‘Who is Ahraaz?’ he replied: ‘whoever is pointed towards using the fingers during conversation.’ As above

Murra Hamdaani:

Murra Hamdani used to perform such long Sajdas that there would be dust marks from the ground on his forehead. A close friend of his saw him in a dream and a very bright star is twinkling from his place of Sajda. He asked ‘where is this brightness from on your face?’ He replied ‘my forehead was given light due to the marks of dust on it.’ He asked ‘what is your ranking in the hereafter?’ he said ‘I have an excellent place and such an house from which its residents will never be moved nor die.’ As above

Allaama Hameedi Andulusi:

Allaama Hameedi Andulusi passed away on 17th Zil-hajj 488hijri. Abubakr Shaami, a famous Shafee jurisprudence authority led his Janaza. He was buried close to the grave of Abu-Ishaq Sherazi. Prior to his death he requested and advised Muzafar who was the chief noble of Baghdad and this was a great position that bury me besides Bishr Haafee. He, due to a specific reason at that time, did not carry out this request so he saw Hameedee complaining to him in a dream. He had no choice but to move him next to Bishr Haafee in Safar 491hijri. It was a miracle of Hameedee that his shroud was fresh and his body intact it had not decayed and you could smell perfume from a far distant. Bustanul -Muhaddetheen, pg140

Allaama Yahya bin Moin:

In 233 hijri he left from Baghdad for Hajj. First he reached Madinah, conducted the Ziyarat and then left for Kaba. On his first stop when he went to sleep he heard a voice saying: Abu Zakariyya; where are you going after leaving me? He understood that this was the blessed soul of the Prophet ﷺ which had bestowed him with the best honour. He immediately turned back and stayed in Madinah and after three

days he passed away. It is narrated about him that he wrote one million Ahadeeth with his own hand.

After his death someone saw him in a dream and asked ‘what did Allah do with you?’ So he replied ‘he gave me a lot of gifts and mercies. From those he married me to three hundred large eyed Hurs.’ As above pg 113

Allamaa Khateeb Baghdadi:

A Saint states that I saw a dream as if we where present in Baghdad in front of Khateeb and as per usual habit we wanted to read about the history of Baghdad before him. I saw that Shaikh Nasr bin Ibrahim was sat on his right side and on his left a splendid saint was sat whose beauty cut our eyes. I asked him who is this saint? He replied ‘the prophet ﷺ has come to listen to this history.

He passed away on 7th Zil-hajj 463hijri. Shaikh Abu Ishaq Sherazee a prominent and famous Shafee saint picked up his Janaza on his shoulder.

One of the saints of Baghdad saw him in a dream after his death and asked about him so he replied ‘I am in peace and rest and the Paradise of bounties. Bustanul - Muhadetheen, pg 125

This is pointing towards the verse: translation; ‘thus, if they are from the close ones then they will have rest and foods and Jannat of relaxation.’

Shaikh Fatah Musilee:

When he died the people saw him in a dream. They asked what did Allah do with you? He replied, Allah said to me: ‘why are you crying so much?’ I replied ‘due to shame of my sins. He said ‘because of your excessive crying I ordered the Angels not to write down any of your sins.’ Zaheerul -Asfiya pg 270

Abdul-Aziz bin Sulaiman:

Someone saw Abdul-Aziz bin Sulaiman Abid in their dream that he had a green outfit and a crown of jewels. I asked him how he was. How was death? What did you see? He said ‘Do not ask about the harshness of death and restlessness there, but Allah’s mercy concealed all faults and he was hospitable too by his grace.’ Kitabul -Ruh

Maisra bin Sulaim:

Abu Abdul-Rahman Sahili narrates that I saw Maisra bin Sulaim in a dream and said ‘You have been hidden away for a long time.’ He replied ‘the journey is long.’ He asked ‘What happened?’ He replied ‘I was left as I used to give Fatwas on letting off,’ I asked what do you ask me to do? He replied ‘to follow the Sunnat, and the company of the pious saves you from fire and brings you close to Allah.’ Kitabul -Ruh pg 74

Shaikh Abu Ali Zagwanee:

Someone saw him in a dream after his death and asked him ‘what deed saved you?’ he pointed towards a few parts of Muslim and said ‘Due to these parts.’ Bustanul - Muhaddetheen pg 187

Ustad Abul-Qasim Qushairee:

He departed from this world on Sunday, 16th Rabiul-thani 465hijri in the morning. It is written about him continually via many chains that the Nawafil prayer he observed when he was well he did not miss them in his illness of death. He performed all the prayers standing up. After his death Abu Turab Muraagee saw him in a dream. Shaikh Qushairee said ‘I am in nice relaxation and having a good time.’ As above pg 131

Dhaigam Abid:

Someone saw Dhaigam Abid saying in a dream ‘why did you not pray for me?’ he started to apologise so he said ‘if you pray for me that would be good.’ Kitabul -Ruh

Abul-Alaa Ayyub:

Yazid bin Haroon states that I saw Abul-Alaa Ayyub bin Miskeen in a dream and asked that what did Allah do with you? He replied 'he forgave me.' He asked 'For what deeds?' he replied 'Salaat and fasting.' I asked that: tell me about Mansur bin Zaazaan. He said 'we see his mansion from afar.' As above pg69

Salma bin Kuhail:

Ajlah states that I saw Salma bin Kuhail in a dream and asked that which deed did you find best? He replied 'Tahajjud' Prayer at night. As above

Wafaa bin bishr:

Abubakr ibne Maryam states that I saw Wafa bin Bishr in a dream and asked him how he was. He replied 'I was saved from all trouble.' I asked that what deed you found to be the best. He replied: crying due to the fear of Allah.'

Abdullah bin Abi Habeebah:

Musa bin Warrad states that I saw Abdullah bin Abi Habeebah stating in a dream 'I was shown my good and bad deeds. I also saw the seeds of the pomegranate which fell to the floor and I picked up and ate in my good deeds. And I also saw the silk threads that were present in my hat documented in my bad deeds.'

A companion of Hammad bin Salama:

Hammad bin Salama saw a friend of his in a dream and asked 'What did Allah do with you? He said 'Allah said to me that you took troubles in the world, today I shall give you and all the people that took grief, permanent pleasure.'

Rajaa bin Haiwah:

A pious woman saw Rajaa bin Haiwat in her dream after his death and asked what did you return too? He replied 'towards goodness. But after you we got worried and thought that the Day of Judgment had arrived. I asked: why? He replied 'Jirah and his friends where entering Paradise with all their belongings and a crowd formed at the entrance of Paradise. As above